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Biography.

MEMOIR OF REV. SAMUEL MEDLEY.

Concluded from page 398.

ABOUT the beginning of October, 1798, he was attacked with the first symptoms of the disease which terminated his mortal existence.

The relief he obtained by the skilful medical advice he had was but of short duration; before he left town his case became alarming, and it was doubtful, whether he would be able to return to Liverpool. With great fatigue, however, this was accomplished in the month of January. The sabbath day after his arrival, he was so much revived, as to preach twice, which proved, as might be expected, too much for his now decaying strength. From this time he was wholly unable to continue his public work, till the Easter Sunday following, when he once more attempted, for the last time, to address his beloved congregation from the pulpit. The words he chose as the subject of his discourse were the 2d verse of the 8th chapter of Deuteronomy, "*And thou shalt remember all the way, which the Lord thy God led thee, these forty years in the wilderness.*"

Here his public labours closed; disease and consequent weakness

daily increased, till his complaints terminated in a confirmed dropsy, and all hopes of a recovery were given up. From the first of his illness he laboured under great depression of spirits, arising partly from the nature of his disorder, but more especially from the frame of his mind, which was in general low and dark, mourning much on account of the loss of sensible comforts. In this state of languor and depression he marked off the following passage out of Mr. Dorney's works, a book that had been for many years his closet companion: "Inward peace and rejoicing have been much bruised for certain days by weakness, guilt, and distraction, that have seized my heart. There they lie like a mountain of lead; when my thoughts would turn inward, I hear nothing but outcries of guilt and accusation possessing my heart; I can find no shelter at home; I am forced abroad for lodging, company, and food. My heart is grown hard, dark, and weak; it prevails against my former sense of the Divine presence; and while it is thus filled with the clamours of death and

confusion, methinks I hear the spirit of the bridegroom say, 'Come, arise, this is not your rest—launch forth into the ocean of free grace, and let not thy expectation hanker towards thyself: though thy flesh fail, and thy heart fail, God is the strength of thy heart, and thy portion for ever.'

During this trial he sometimes would say, he feared he had only been instrumental in the salvation of others as a scaffold to the building, which, when completed, is taken down, as of no farther use.

His heart, full of affection to his surrounding connections, suffered many a pang at the thought of parting; his family, the beloved congregation for whom he had so long laboured in the bonds of the Gospel, and a valuable society of dear friends of whom he was now about to take a final farewell, drew floods of tears from his eyes. He would say, "It is like tearing up an old tree by the roots: none knew how far they extended, or how firmly they grasped the earth, till they were likely to be torn up."

This dejected frame, blessed be God, did not long continue, though the change that took place was gradual. He again began to consider God as faithful to his promise, unchangeable in his nature, and ever mindful of the word of truth, on which he had caused him to hope: and he would often say he found peculiar satisfaction in *waiting for God*.

As his bodily infirmities increased, the gloom and darkness, under which he had laboured, were dispelled, and the delightful dawn of an eternal day began to break forth. Thus while disease and death were making their rapid advances, and hourly crumbling down the earthly tabernacle, the inner man was renewing, day by day. His confidence and comfort in God, as his covenant-God in

Christ Jesus, constantly increased; and all he said or wrote proved, that his soul was rationally and stedfastly supported, that his faith in God, founded on his eternal truth, was strong, clear and abiding, and that his hopes were full of immortality. In his conversation and correspondence he seldom omitted to mention with peculiar sweetness the work of the Holy Spirit, and thankfully to acknowledge his agency in illuminating, quickening, and comforting his soul. Thus supported by the grace and love of his adored Lord and Saviour Jesus Christ, he became more and more resigned to the sovereign will of his heavenly Father, casting himself on the rock of ages, and patiently waiting the termination of his troubles.

The 17th chapter of John was peculiarly precious to him; he often read it during his illness. "It is indeed the Lord's prayer," he would say, "none but Christ could use that prayer." He was now gradually weaning from all the transitory things of time and sense, and enabled wholly to cast himself and all his dearest earthly enjoyments into the hands of his covenant-keeping God, of whose dispensations he was wont to say, "He is too wise to be mistaken, and too good to be unkind." Thus, though loosened to the world and all the comforts around him, his affections remained as tender, warm, and lively as ever. About this time the 62d Psalm was very sweet and refreshing to him; he used to say of it with peculiar pleasure, "That is one of my golden pocket pieces; I thank my God, though my memory is not what it was, it is not yet so bad, but I can readily turn here to a cordial, and there to a comfort, in his blessed word."

On Monday the 15th, 1799, one of his daughters coming into his room, to inquire how he had rested, he said, "I have had as

comfortable a night's rest, as ever man had." But he was soon after seized with a shivering fit, which produced a great change in him. He also complained of a violent pain he felt in one of his feet, which he apprehended to be the gout. As the pain increased, it was soon discovered that his foot and leg were inflamed to a very great degree. The physician being immediately sent for, and observing his situation, soon announced to his disconsolate family and friends the near prospect of his dissolution. The inflammation proving, as was feared, the forerunner of a mortification, pain, disease, and extreme restlessness, were now experienced by him with increasing violence. But, though his flesh and his heart were failing, his God was evidently fulfilling his own promise, by being the strength of his heart, and his everlasting portion; his consolation and supports increasing with his weakness. Being asked if he would take a little wine, "No," said he, "no more: I want the new wine of the kingdom." Being asked, on the evening of this day, what he would wish to say to that part of his family, which was in London, "Tell them," said he, "that I am very ill; that I never expect to write to them again; and that I am calm, resigned, and happy in my soul."

At intervals, as strength would permit, he addressed himself to bid a final adieu to his dear christian friends, whose visits were incessant. To a clergyman, with whom he had lived some time in the habits of friendship, he said, "Farewell, God bless you; remember I die no Arminian, Arian, or Socinian. I die a poor sinner, saved by sovereign, rich, and free mercy." To another, whose occupation had formerly been in the seafaring line, he said, "I am now a poor shattered

bark, just about to gain the blissful harbour; and O how sweet will be the port after the storm!" To another very affectionate friend, whose eyes overflowed with sorrow, he said, "Why will you weep, and break my heart? Come, let us be cheerful; christians should part with a smile." To one, who said, "The Lord be with you; God bless you, dear sir," he answered, "He is with me; he does bless me; he does bless me indeed." At night, a young christian friend coming to sit up with him, he said, "I am glad to see you;" and for a time uttered but little, being in much pain. It was with great reluctance he took what was prescribed for him. Suffering much, he cried out several times, "What shall I do?" Then prayed earnestly, that he might be kept from murmuring. His friend said, "Ere long you will be better, sir." To which he replied, with a smile, "Ah, my dear friend, I shall be better by and by, when I get to my Father's house above." He then complained of the depravity of his nature, and the remaining seeds of corruption, adding, "What a mercy it is, that I am not left to myself!" and then cried out, in those sweet words of Dr. Watts,

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched
And rather starve than come?" [choice,

About one o'clock in the morning of the 16th inst. being very ill, he exclaimed, "Is there not an appointed time to man? Sweet Jesus, thou art my strength, my support, my salvation, my salvation." His friend said, "The pain you now labour under is not to be compared with the glory, that shall be revealed hereafter." To which he answered, "O! no, no!" then closed his eyes, and appeared to slumber a little.

A few minutes after he awoke, he repeated several passages of Scripture, and particularly that in Hebrews, chap. vi. ver. 19, "We have this hope as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus," sweet Jesus. He then prayed, and afterwards said to his young friend, "The Lord keep you, and preserve you; God bless you: remember me at the throne of grace. Tell my dear friends I am going; Jesus is with me, and I am not at all dejected." He then took an affectionate farewell of him.

Presently another young friend came in to see him, who said, "How do you do, dear Sir?"—"Do!" answered he, "if I had strength, I could tell you a pleasing tale of the Lord's goodness to me. My dear child, keep close to Christ, you will find him your best friend, in sickness and in health, in life and in death. Be you therefore stedfast and unmoveable, always abounding in the work of the Lord, knowing that your labour shall not be in vain in the Lord." Others of his valuable friends then came in, whom he cheerfully welcomed, and to whom he said, "You see me now on my dying bed; and a sweet bed it is to me. What mercies am I now enjoying in it! Thanks be to God, I have now little or no pain. What blessings I have in my family! all my eight children a comfort to me, and so affectionate, they would, if it were possible, lay down their lives for me. With respect to myself, I am full of comfort and consolation, and able yet to recollect God's precious word. The promises are like an army of soldiers; when I have done with one, another suitable portion presents itself. I never saw so much

of my own unworthiness, or so much of the excellency, glory, and suitableness of Christ, as an all-sufficient Saviour. I would wish, had I strength, to speak of him till I die; particularly to my young friends, whom I always loved to address. As to my sentiments," he continued, "I am no ways altered. The doctrines I have preached, I am fully persuaded, are of the truth. They are now the support and consolation of my mind. That Jesus, whom I have so long recommended to poor sinners, is my only comfort in my dying hours. His salvation is every way perfect and complete." After recovering from a fainting fit, he said, "I am thinking on the laws of gravitation: the nearer a body approaches to its centre, with the more force it is impelled; and the nearer I approach my dissolution, with the greater velocity I move towards it." A friend who stood by, said, "Dear Sir, Christ is your centre." "Yes, yes;" he replied, "he is, he is." In another visit from this valuable friend, he said, "It is hard work to pull up an old tree by the roots. My dear family, my relation to the church of Christ, over which I have been so long time an unworthy pastor, and my numerous connexions, are like so many strong roots in the earth." But some time after he added, "They are all got up, and this world is now nothing to me; I long to depart, and to be with Christ, which is far better."

On the evening of this day an evident change took place, and he lay for several hours in a stupor, so that it was not expected he would ever speak again. But at two o'clock on Wednesday morning, the 17th, he revived, and with a serene and smiling countenance said, "Look up, my soul, and rejoice, for thy redemp-

tion draweth nigh." He then added, "I am looking up to Jesus—but a point or two more,* and I shall be at my heavenly father's house." His children now asked, "Do you know us, dear father?" With great earnestness he replied, "Know you! yes, sure I do." He then took a most affectionate leave of them all, and several friends, who surrounded his dying bed. Being asked, what shall we say from you to the absent parts of the family, mentioning them all by name; "Say, my dear love to them; and tell them, I am going home in peace to my dear Jesus." He was soon after very restless, and frequently cried out, "*Help, help me! One grain of creature-mercy, Lord!*" His friends tried to help him, and said with tears, "We cannot help you." "No," said he, "*help from above.*"—When he saw his children weeping round him, he said, "For shame! why will you weep? am I not in my own Almighty Father's hands? and he will take care of your poor old father." He often lifted up his hands and said, "*My God! my portion! my portion!*" then, clasping his hands together, added, "I am looking up to Jesus." Frequently his struggles were violent. He would then say, "Take courage, my soul, take courage: *why art thou cast down? why art thou disquieted within me? Hope thou in God, for I shall yet praise him.*" Through the whole of his agonies, which were sometimes extreme, he was not left to murmur. Once, when violently agitated, he said, "It is hard work; I shall die, I shall die, and go to glory." Then with his eyes stedfastly fixed upwards, he added, "Are they not all ministering spirits?† I am coming, I am coming." Pushing the bedclothes

with his hands, he said, "Take it away, take all the world away, all but Christ." His struggles were again violent, and again he cried, "for one grain of creature-mercy, Lord! one grain!" then, lying more composed, he said, "Well, this is a mercy;" and continued, "I wait for the Lord, my soul doth wait, and in his word do I hope!" laying a peculiar emphasis on the last sentence. About four o'clock in the morning he turned, and said, "One more farewell, my dear children!" and affectionately embraced them all. From this time he continued quite still and composed, looking tenderly on his surrounding family and friends, and repeating many portions of Scripture, which could not be distinctly heard. "Sweet Gospel," often escaped his lips. No alteration took place further, till about half an hour before his departure, none of his family expecting to hear his voice more, when he opened his eyes, and with a smiling countenance, said, "Dying is sweet work! sweet work! my Father! my heavenly Father! I am looking up, I am looking up to my dear Jesus, my God! my portion! my all in all!" then with a dying voice he continued. "Glory, glory! Home, home!" till his voice failed, and with a smiling countenance, he yielded up his spirit into the hands of his heavenly Father, without a struggle or a groan, about half an hour before 7 o'clock in the evening.

"Now safe arrives the heavenly mariner,
The battering storm, the hurricane of life,
All dies away in one eternal calm.
With joy divine full glowing in his breast,
He gains, he gains the port of everlasting rest.‡"

* Alluding to the compass.

† Heb. i. 14.

‡ This favourite quotation from Mr. Fanch he was wont to use, when speaking of the death of a Christian.

He had just completed his sixty-first year ; had been in the ways of God thirty-nine years ; thirty-three years had been a minister of the Gospel ; five years pastor

of the church at Watford, Herts, and twenty-seven years pastor of the church at Liverpool.

Reader, may your life and mine be as useful, and our end as happy.

Religious Communications.

For the Amer. Bap. Mag.

ON PROFESSION.

MORTALS cannot be engaged in a more solemn transaction than the profession of religion. It is a dedication so sacred, a surrender so complete, a sanction so awful, that none should ever presume to make it without profound reverence. It is the acknowledgment of mercies received, and the confidence of the soul in the certainty of those yet to come. It is the chief expedient by which a mind struggling under the impulse of an ardent gratitude, can give utterance to its affections. It is the visible signature which the Lord requires from all who have experienced his kindness, to the long detail of his mercies. Profession is to be considered as the overflowing of that heart, in which is the well-spring of life. It is nothing more nor less, than the streams of grace running back to the fountain, the rays of heavenly light reflected, the blessing of God rising in our hearts and breaking forth in the expressions of our lips. Viewed in this light, it is not the effort of one who pays a debt or gives a requital to his benefactor, but of one who employs the munificence of his benefactor to set forth his praise.

Much as we may have heard and said on the subject of profession, there may be still many points in which it would be useful for us to contemplate it. "One shall say I am the Lord's, and another shall call himself by

the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This text gives a striking view of that period which has been already fulfilled, when thousands and tens of thousands have gone forward with a zeal which no coldness could damp, and with a courage which no dangers could intimidate, to subscribe with their hands unto the Lord. All this may be properly regarded as the nature and essence of that profession which the followers of Christ under the gospel dispensation, usually make, when by sensible acts they become the Lord's in appearance, as well as in heart.

In considering this subject, I shall present a view, first, of the nature of profession, and secondly, of its circumstances. When we mention the nature of any thing, we mean that which is necessary to its existence. Thus certain faculties of intellect and affection are necessary to the nature of man, and certain instinctive powers are requisite to the nature of animals. That, therefore, which is necessary to constitute religious profession, may be considered its nature or essence. In its nature then profession must be continual, voluntary and solemn.

Successive acts declarative of one's views and inclinations, are essential to profession. Accord-

ingly when we name a professor of religion we must be understood to refer to one who furnishes daily evidence of the authenticity of his declarations. The profession of a christian should be linked with his whole existence. It does not consist in a few acts or observances, but in an even and uniform tenor of consistent living. You would account him inconsistent and vain, who should profess a science, and never teach it, who should profess to be a physician and never practice, or a lawyer, and never plead. Continual acts therefore are necessary to the being of profession, and consequently an important part of its nature. Do you ask how a professor of religion is to maintain this perpetual avowal of what he is, and on what points he can erect the sign of his character? The way is manifest. His profession is seen in that self-denial, by which he restrains his passions, and curbs the impetuosity of his temper. It is seen in his preference of heaven to earth, and of heavenly things to earthly things. It is heard in all the language of brotherly love, and in all the strains of devotion and praise. It is seen in the greatness of that spirit which repels wickedness because it is sin against God, and fixes a negative upon temptation, because it would pollute the habitation of God. It is heard in the breathings of prayer, and in the sighs of contrition. It is seen in bowels of mercies, tenderness and compassion; in charity which suffereth long and is kind; in the peace of God which rules in the heart; and in the hope which, as an anchor of the soul, holds it firm and unshaken in the tempest of life. It is seen in the family, where religion sweetens all the

toil, and alleviates all the burden. It is seen in the public walks of life, where the professor takes heed to his ways that he offends not with his tongue, and in places of worship which are frequented for the adoration of God, and the reception of his blessing. The kind of profession of which we speak was in the eye of the Apostle, when he entreated those who were the objects of his address, that they should advance in their course, "Holding forth the word of life." It has been thought, with good reason, that his allusion here is to a light-house,* which lifts its salutary rays over a dark extended surface, to convey the wandering mariner into a safe channel. If one, who had been intrusted with this light, should fail to raise it, or should suppress it, how wantonly would he sport with the lives of those who might be beaten with the waves, and tossed over the devouring flood. Christians "shine as lights in the world." How many are the myriads who are driven to an awful distance from the haven of spiritual rest and peace! How are they borne away by the violent billows of an unrenewed state, whilst darkness veils the port of gracious deliverance! Professors of religion, you are the light-houses which are to point out to these miserable men, the way to salvation.

That religious profession should be wholly free from constraint, none will for a moment deny. The words already quoted from the prophet Isaiah, give a lively picture of that ready and unrestrained devotion to God, which was to characterise the times of the gospel; when spirits quickened by the influence of grace, would assume with unfeigned alacrity, the yoke of the Lord.

* Metaphora a Pharo, ubi accensae faces navigantibus in alto portum quasi praetenderunt in quem appellunt. *Beza.*

That loud and decisive testimony which a cloud of witnesses for God has uttered in a voice which has resounded through the world, was the result of a voluntary profession. Sensible of the distinguished honor of being allied to the Lord, the voluntary professors of religion have sought "the name," as that which alone could give them the desired pre-eminence. Israel has always been a favourite title for the designation of God's people. It was a name first given to Jacob after he as a prince had prevailed with God; for he wept and made supplication; by his strength he had power with God. The title, when applied to christians, is descriptive of a free and generous disposition, in undertaking even difficult things for the Lord. It denotes the prevailing features of a mind eager to engage in bold and arduous attempts for the honor of God—a mind prepared to wrestle with him for his blessing, and to attest his truth with the glow of pious affection.²

Every step in the progress of our profession is marked by solemnity. The grace conferred upon us must be gradually disclosed. Our life must be eloquent in speaking the mercy of God. Through all the dark rubbish of our infirmities, must be seen the beauty and brilliancy of the precious pearl.—Through all the cloudiness of remaining sin, must shine forth the rays of a heavenly light. In all the wanderings of our pilgrimage we must plainly declare that we seek a country, that is an heavenly habitation.

God makes the profession of his people the means of salvation to thousands. "Let others see your good works and glorify your Father who is in heaven." When therefore we feel our hearts in-

clined to descend from the sacred eminence upon which divine grace has placed us; when we become sensible of any tardiness or reluctance in making such disclosures as are due to God, and due to immortal souls; let us remember, that the consistency and spirituality of our christian deportment may arrest the destructive progress of some sinner who is hastening to ruin, may call to the ways of righteousness some soul wandering in the dark mazes of sin, may bring to his right mind some unhappy creature infatuated and blinded by the god of this world, may convert the sinner from the error of his way, may influence the happiness, present and eternal, of the whole community in which we live, and will certainly have an influence upon the dear objects that compose our families.

2. In its circumstances, our profession contains impressive marks and indications. In the words already mentioned, it is said, that "another shall subscribe with his hand unto the Lord." Upon the authority of the learned Grotius, we are informed, that these words are spoken in reference to a custom, which prevailed in ancient times among soldiers, of having the names of their commanders engraven upon their hands.* The Greek bible seems to favor this opinion, which has "another shall inscribe upon his hand, I am Jehovah's." The Lord says to his people, I have engraven thee on the palms of my hands. And it would not seem improbable that as his kind and perpetual remembrance of them is thus denoted, that their recollection of him should be represented in the same way. Such a mark as that which we have mentioned, was a perpetual remembrancer to the soldier, of his military oath, of the

* "Sicut milites Imperatoris nomen in manu scriptum habebant."

authority of his leader, and of his obligation to fight his battles. The profession of religion is an appeal to God in all respects equivalent to an oath. It is as if we had inscribed upon our hands, "I am the Lord's." We can never consider it, without being reminded of God's title to us, and of our subjection to him. Yes, those hands which have been extended towards heaven, in token of adoration and praise, are virtually inscribed unto God. Those lips, which have uttered the language of profession, are inscribed to him. To him is inscribed that heart which has felt his grace and love, and hath burned with holy zeal. To him are inscribed all our powers and faculties. We are the soldiers of the cross; we cannot go out to fight the battles of another than Christ. His impress is upon us; we dare not abjure his service.

In our Baptism, an appeal is made to the adorable Trinity. A distinct image of Christ in some of the most endearing and awful events of his life, is presented to our view. There we declare ourselves to be imitating his descent into Jordan, and his immersion beneath the flowing wave. There we recognize the baptism of sorrow with which he was baptized, and are emblematically buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life. There we vow unto the Lord, and are consecrated forever his. We then proclaim ourselves ready to follow him through evil report and good report.

It is to be lamented that the practical uses of our scriptural, authentic, and significant mode of baptism are not more inculcated. We are not deficient in urging all

the proprieties in the administration of this ordinance, and in requiring submission to it as one of the first steps in profession; but we are too unmindful of the improvements of which it is capable. In our addresses to those who have conscientiously yielded in this particular, to the explicit requirement of the gospel, we stand on superior ground. We can hold up to their remembrance an event consecrated by the impression of their first love; we can set home upon their consciences the weighty obligation which they have assumed in their voluntary compliance with one of the great evangelical Institutions. We can remind them of the time when they requested of us, the washing of their bodies in pure water, expressive of the washing of regeneration. Considerations so tender and affecting should be brought frequently into view. They will be of much avail in obviating declension, in reclaiming backsliders, in maintaining a proper tone of piety, and in demonstrating the utility and importance of believers' immersion. As a circumstance of a religious profession, it would thus press into the whole tenor of duty and devotion, and exert a salutary influence. Is it not, then, highly expedient, that our ministers, in their public exercises, should lay greater stress upon the sanctifying tendency of baptism; that they should exhibit, more frequently than they do in the ordinary course of their ministry, this memorable circumstance in the earliest attestations of christian experience; that they should more frequently display the solemnity of those vows implied in this institution. Consistency requires that this should be done; especially, since the character of our administration is so perti-

ment, so well adapted in mode and subject, to a rational and convincing application.

THEOPHILUS.

For the Amer. B. Mag.

THINGS TO BE SET IN ORDER IN THE CHURCHES.

FOR more than half a century, the Baptist churches of New-England have held Annual Associations. Among the great objects for which these churches associate, there are none more important, or that require a greater degree of vigilance, than a due regard to their own purity, in doctrine, in discipline, and in practice.

A departure from the truth in any essential point, by any of the ministers or churches, would at once destroy that union which now so happily subsists among them. Truth and error can have no fellowship. Charity, true christian charity, rejoices not in iniquity, but rejoices in the truth. We love our brethren, if our love is genuine, only for the truth's sake that dwelleth in them.

To neglect the discipline of the church of Christ, would be in effect to encourage error and vice, and every evil work. It would be to break down the hedge, that separates the Lord's vineyard from the world, and to lay his heritage waste.

With respect to our practice, as christians, our moral and social habits, including our general intercourse with the world, must be such, as to commend religion to all around us. Hence, "whatsoever things are lovely, or pure, or of good report, ought to be inculcated and uniformly practised.

With a view to render the churches more uniform and perfect in their visible practice, St. Paul left Titus in the isle of

Crete, to set in order the things that were wanting. Permit us to inquire whether there are not some things wanting in our churches, which, if set in order, would greatly conduce to our comfort and edification. We briefly notice the following.

1. With respect to ministers. The frequent removal of ministers from one congregation to another, impresses the public mind unfavourably. Many are led to the conclusion, that there must be something wanting, or their settlement would be more permanent. When a minister is ordained or installed over a people, it is expected that he will continue with them probably for life; but, if in a short time, he leaves them, either the church, or minister, or both, will be censured. It will naturally be inferred that something is wanting, where such things frequently occur. Can nothing be done in this case? Are ministers altogether in the fault? Are they not disposed to be contented with a reasonable compensation for their labours? Or are the churches in the habit of withholding such compensation from them? If the former are in the fault, they ought to be admonished by their brethren, not to be greedy of filthy lucre,—to "be content with such things as they have." If the latter; if the people withhold from their minister what is his due, it will not enrich them, but only tend to poverty. Being faithfully taught in the word, let them be admonished to communicate liberally to him that teacheth, in all good things.

Brethren, you must perceive that all is not right, or our ministers would not be so frequently removing from place to place. For the honour of religion, then, let both ministers and people endeavour to set in order the things that are wanting in this respect,

and thus remove the evil of which we complain. Little children, (said the beloved John) keep yourselves from idols.—Covetousness is idolatry.*

2. Something is wanting to prevent the frequent impositions which are practised upon the churches by IMPOSTORS. Men of corrupt principles and immoral lives, not unfrequently obtrude themselves upon society. *If things were set in order*, they would not easily get into the churches. But in most communities, there are some brethren of warm temperament, possessing more zeal than knowledge, who think it of little importance what a man believes, and wrongly concluding he cannot be a bad man, if he appears to come in the *power of religion*. A designing impostor will need nothing more to give him currency with such good men, than a false show of piety and humility in a slovenly dress, accompanied with unbounded assurances of being actuated by a holy zeal for God.

With a desire to prevent such imposition, we would recommend that no person who is a stranger be received as a minister of the gospel, who has not credentials of the most unequivocal nature. Indeed, travelling preachers ought to take letters, from one minister or public character to another, as far as they travel. A man of fair character will find no difficulty in obtaining such letters; and those who cannot obtain them, or who carelessly neglect it, ought not to be received.

Impostors frequently exhibit some kind of papers; but they are generally of an ancient date, or from characters unknown to those where they travel. Is it not manifest, then, that a greater degree of caution is wanting, especially in such churches as have no stated pastor? We would earn-

estly recommend, that no church destitute of a pastor, invite a stranger of whom they have no knowledge to preach, unless he brings a letter of introduction from some respectable character with whom they are acquainted. A strict adherence to the foregoing directions would prevent much mischief and disgrace, which the churches are otherwise liable to suffer.

3. Something is *wanting* in order to preserve christian families from imposition from another class of persons, who not unfrequently obtrude themselves upon them. We refer to such as travel about from place to place, either on pretence of business, or for the purpose of obtaining charity. These expect every where to be received as christians; and without exhibiting any evidence of their regular standing, claim all the rights of christian hospitality. These rights would seldom be refused them, could they exhibit evidence that they are what they profess to be. But as imposition is so often practised, it is to be expected, that some honest persons will now and then be turned away, or treated with coldness, on account of the faults of others.

With a view to remedy this evil, we would advise such christians as travel beyond the limits of their acquaintance, and who may wish to be noticed by christian friends, to carry with them a regular certificate of their membership, signed by the minister or clerk of the church to which they belong. This, in most cases, would be a sufficient passport for them to the society of all such as they might have occasion to visit. It is, however, a fact well known, that many assume the christian name for no other purpose than to impose on the honest credulity of unsuspecting people. Perhaps

* 1 John v. 21. Col. iii. 5.

no denomination is more likely to be imposed upon than ours : for few, if any, it is believed, exhibit in practice the true principles of christian hospitality to a greater extent than the Baptists.

4. We solicit your attention to one other point which we conceive ought to be set in order. We refer to the *dismission of church members*. There are many who remove from the place of their first engagements. Some of them become members of other churches without being regularly dismissed ; some die, and others apostatize. The churches to which they originally belonged, still retain their names on their records, without knowing whether they are dead or alive, or what has become of them. As members thus widely scattered cannot be watched over by the churches to which they belong, they may fall into sin, and thus become a reproach to the cause, and no one to call them to an account. In order to remedy this evil, we would recommend to all members of churches who are about to remove, or to such as have already removed to such a

distance as to be unable to meet with the church to which they belong, (at least occasionally) to ask a dismissal, and join some sister church where they may enjoy their privileges as members, and where they may be watched over by their brethren.

The foregoing remarks are offered to the consideration of all such, as wish the increase of peace, purity, and good order among the churches of our Lord Jesus Christ. Should they prove the means of defeating the base designs of impostors, and of guarding the flock of Christ from these prowling wolves, one principal object which the writer has in view will be answered.

Let each minister and church endeavour to *set in order the things* which appear to be *wanting*, in their own immediate connection, and we may soon hope to see the church look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners. She shall then be no longer "forsaken" and "hated; for the Lord will make her an eternal excellency, the joy of many generations." B.

Missionary Intelligence.

BURMAN MISSION.

The following letters will be read with peculiar interest by all the friends of evangelical missions ; not more on account of the safe arrival of our young missionaries in India, than for the wonders of grace manifested in the conversion of a number of the seamen during their voyage.

MR. COLMAN TO REV. MR. SHARP.

Calcutta, April 29, 1818.
Ever dear Pastor,

HAVING just been informed that a vessel will sail for Boston tomorrow, I cannot deny myself the satisfaction of writing you a few lines. The diary which I kept during my passage is unfinished. I have devoted it to you, and shall send it by another

conveyance. From it you will learn our state while upon the water. I will say nothing more about our voyage here, than that it lasted five months, and was remarkably pleasant. We were treated exceedingly well by all on board, and nothing occurred to imbitter our peace. The weather for the most part was

remarkably serene. But the most delightful circumstance which we have to mention is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth. Upon our arrival at Calcutta we were kindly received into the house occupied by Messrs. E. Carey, Yates, and Penny. Brother Lawson resides at a little distance from them. These four are connected together in the missionary work in Calcutta. They are active and devoted men. Mr. Penny is engaged in teaching a large school upon the Lancasterian plan. Brother Yates is principally employed in translating, and Brethren Lawson and Carey in preaching. A Missionary Society has within a month past been formed in Calcutta, auxiliary to that in England. Upwards of 1300 rupees have been already subscribed. This sum exceeds the most sanguine expectations of the Brethren. Consider, that this work has been accomplished in the land of darkness; in the land where but a few years since the gospel was unknown! The people here *feel* the necessity of missionary efforts, because they *see* the barbarous and superstitious rites of the heathen.

It is very sickly at Bengal; but none of us have been attacked by the prevailing disease. Many of the poor Hindoos are daily cast into the Gunga. The other day, in coming from Serampore, I saw one dead body floating upon its surface. Vultures and crows were feasting upon it.

I send you with this two Reports of the Calcutta School Book Society. It will be perceived, that even the natives subscribe to this institution, although the sentiments which the Society's books contain, aim at the vitals of the Hindoo system of religion. There is nothing which will more

certainly effect the destruction of superstition than these schools. Each succeeding generation will feel their influence more and more, until the contracted and absurd ideas of the heathen will be renounced. Already in the schools have the highest and the lowest cast mingled together. The Soodras have been placed above the Brahman youth, without exciting the chagrin or anger of the latter. If these events continue to transpire for any length of time, the sacred thread of the Brahmins will be esteemed as nothing, and thrown by with disgust. The Church School Society have 3000 children under their direction; and the Baptists have more than 6000. These children will acquire more lofty ideas than their ancestors possessed. Nor can we suppose that the time is far distant when they will have a mean opinion of their sacred books which assert that the world is made up of 7 continents, and 7 oceans; and that Hindostan is the centre. When they find the true geography of the globe, what will they think of their shasters?

Yours with respect and affection,

J. COLMAN.

MR. WHELOCK TO REV. DR. BALDWIN.

Calcutta, April 28, 1818.

Dear Sir,

Permit me, from a heart filled with gratitude, to express my feelings to you, my *very dear* Pastor; and not only my feelings would I express, but the great goodness of the Lord to us, his unworthy creatures. This day, while at dinner, was your very acceptable parcel presented to me. O may I never cease to be grateful to my heavenly Father for all his mercies manifested towards me! In a heathen land, a

letter from the most distant friend would be highly interesting, but one from my *dear* pastor is unspeakably so. I rejoice exceedingly in the prosperity of Zion in beloved America, and especially in that of the dear church with which I have so often engaged in divine worship; and in celebrating the dying love of Jesus. My pen, alas, but feebly portrays the feelings of my soul.

On the fifteenth of this month, just five months from the time we left our dear native land, we arrived at Calcutta, and landed on the shores of the East. What a sight did we behold! Thousands of wretched heathen presented themselves to our view; the greater part of whom were entirely naked, excepting a piece of cloth around their middle. We were soon met by our missionary brethren Lawson and E. Carey, who very affectionately welcomed us to India, and invited us to their house. These dear men with several others were very kind to us indeed. They live in much harmony and love. We have been endeavouring to prepare for our departure for Rangoon, by the first opportunity. We have made a short visit to Serampore; and were received by the brethren there, with much affection and kindness. We were highly gratified with the fatherly advice and instruction, relative to our temporal affairs, and spiritual course, received from our elder brethren. We also visited the awful Temple of Juggernaut, and were permitted by the priests to see the horrid monster, and his detestable CAR! Horrid indeed he is!

In returning to Calcutta, we beheld in many places the banks of the river, thronged with the poor natives, who came hither to wash and be clean from all their pollutions. O how painful to behold! Surely if christians in

America could be transported here only for a few hours, their hearts would be deeply penetrated with pity, and would receive such a missionary spring, as would not cease forever to engage them in spreading the gospel among these poor benighted creatures. Wretched as their condition is, they know no greater good, than to spend a few miserable days in this world, to live on *rice* and *curry*, to sleep in a mud walled or bamboo cottage, on a hard mat, and to live from month to month in a constant scene of noise and wickedness. They have no concern about a future state. "Like brutes they live, like brutes they die." When I behold the thousands who surround me, I should utterly despair of their salvation, did I not firmly believe the immutable promise of Jehovah who *cannot* lie.

I must now make a few remarks respecting our voyage; but I hardly know where to begin.—The weather was generally very fine. We experienced but few storms. One that proved the most severe, occurred the third Lord's day after we sailed; in this we suffered some in our sails. The last Sabbath we were on the water we had severe gales. We were, however, graciously preserved from any material injury.

Capt. Bangs has treated us very kindly. We shall ever have occasion to speak of him with gratitude and much respect. He continued one unvaried course of kindness from the beginning to the end of the voyage. Indeed, the other officers were attentive and polite, in all their treatment towards us. The kindness and affection of our esteemed brother Titcomb, the supercargo, have been great, and many have been the offices of friendship which he has performed towards us.

The Lord was pleased to hear your prayers, and the prayers of his dear people, and ours, for the ship's company; and blessed be his name, we have reason to believe, that not less than six or seven, or more of the sailors, have been called from darkness into marvellous light! Wonderful indeed! To God be all the glory. The particulars of this gracious work, I intend to write you. God has been exceedingly kind to us. Bless the Lord, O our souls, and all that is within us, bless his holy name. We feel happy in this heathen land, though indeed, were it not for the hope of saving some of its wretched inhabitants, I should wish to return to my dear native country as soon as possible. But here may I live, and toil, and die. O God! deny me not this request.

I cannot express what I wish to say, time and language fail. My heart was overwhelmed with the last part of your letter. O Sir! my heart is most tenderly united to you. Please to remember me to the dear church. My love to all who may inquire after your very affectionate, though unworthy,

E. W. WHEELOCK.

MRS. JUDSON TO DR. BALDWIN.

Rangoon, Jan. 29, 1818.

Rev. and Dear Sir,

YOURS of March 12th and 18th, 1817, together with Magazines, &c. I had the pleasure of receiving a month ago; and as Mr. Judson is absent, and a good opportunity for sending to Bengal now offers, I cannot deny myself the gratification of writing, notwithstanding the presumption it may imply. Mr. Judson embarked for Chittagong five weeks ago, and expects to be absent three months only. His long confine-

ment to close study, an opportunity for going and returning in the same ship, (which has never before occurred since our residence here,) together with an ardent desire to instruct the (supposed) converted Mugs, and if possible bring one or two round with him, were the motives which induced *him* to embark, and *our* acquiescence in his departure.

The mission here is nearly in the same state as when Mr. J. last wrote. His Dictionary was nearly completed, after which he intended either going to Ava, or to commence preaching here in a more open and public manner than ever before. Our hopes have been frequently raised by the serious appearance of some of the Burmans, but none have yet heartily embraced the religion of Jesus and become his disciples. My little female meeting is still encouraging, between twenty and thirty attend every Sabbath. They sometimes hear with apparent attention, sometimes ask pertinent questions, and some of them say they worship the true God only, and have left going to the pagodas to worship. But how much truth there is in these assertions, time alone will determine. Last Sabbath after reading and conversing as usual, I told them of the anxiety of christians in America for their conversion, of the formation of societies, the contributions of the poor, and the earnest and fervent prayers which were constantly ascending on their account. The tears came into the eyes of some of them who feelingly said, "and do they indeed do so much for us?" But the Burmans in general are mad on their idols; they are not like professed christians in our country, partly engaged in religion and partly in the world, but their whole souls seem engaged in idolatry; they evidence at once that they be-

lieve what they assert. Could Dr. Young have seen the Burmans as they are now engaged, he might emphatically have said, "O for a heathen zeal in christian hearts!" Even this moment while I am writing, my ears are almost stunned with the noise and confusion occasioned by preparations for fireworks, to be exhibited at the approaching festival. Could you, my dear Sir, witness but once this annual feast, could you behold the crowded streets, the splendid offerings, the gay attire, and the enthusiasm of their devotions, you would readily admit that nothing short of an Almighty arm could break down these barriers, these strong barriers, and cause the introduction of the gospel. But even these seasons, these momentary triumphs of Satan, are not destitute of advantages to the cause of Christ. We have opportunities by these means of distributing tracts and parts of scripture among those who come from other towns and villages where the name of Christ is still unknown. The Spirit of God may water seed, sown in this way, and cause it to spring up to the eternal confusion of the adversary of souls, who prompted their attendance on this festival with a different object.

We still live in a quiet manner unmolested by government or robbers. The Vice-Roy's family treat us with respect and affection, now and then send us an elephant to accompany them into the woods. Her Highness, the Vice-Roy's wife, professes a particular regard for me, and I, in return, have presented her with a translation of Matthew, a tract and catechism, and have had two or three opportunities of conversing with her privately on the subject of religion. How much she reads in the former, or believes of the latter, I am unable to say, but neither produce any effect on her

conduct. She ordered the instructress of one of her daughters to give the catechism to her to commit to memory.

Jan. 30th. The Birman, Mr. Judson mentioned some time ago, as being the first serious inquirer, and the one who has excited the most hope, came to-day to the Mission house. It is now almost a year since he first came, and with much apparent anxiety inquired "how long a time it would take to become a disciple of Christ." We have since frequently inquired for him, but obtained little information respecting him, until to-day from himself. Soon after he first visited us, he was appointed governor of a cluster of villages situated on the Sirian river in the Pegu country. He has never been at Rangoon but once since, and then he was ordered here on business by the Vice Roy, and obliged to return immediately. I asked him if he had become a disciple of Christ yet? He said he had not, but was thinking and reading in order to become one. "I cannot (said he) yet destroy my old mind, for when I see a handsome patso, (a cloth the Burman men wear) or a handsome gown-bown, (the handkerchief they wear on their head) I still desire them. Tell the great teacher, when he comes, that I wish to see him, though I am not a disciple of Christ." He requested the remainder of Matthew, also catechisms and tracts for his attendants. I gave all his followers tracts, on which he said to them, take and read them attentively, and when you have embraced the doctrines contained in them, come here and talk with the teacher. I asked the number of inhabitants in the villages he governed, and whether he would collect them together to hear the gospel, should Mr. Judson make him a visit on his return. He said,

there were about a thousand houses, but the inhabitants were mostly Talings, (native Peguers, who speak a different language from the Birmans) but he would receive a visit from Mr. J. as a great favour, and would call his people together to hear him preach. There was something so interesting and encouraging in the appearance of this Burman, so meek and unassuming, considering the dignity of his office, that our hopes are again quite raised. But whether he will continue to examine the religion of Christ, and finally become a true christian, or the reverse, time alone will determine. I think, however, Mr. Judson will visit him on his return, as it is only a day's sail from Rangoon.

With affectionate remembrance to Mrs. Baldwin,—I remain, dear Sir,

Respectfully yours,

NANCY JUDSON.

P. S. I expected to have had time to write to my parents by this opportunity; but as I shall not, please to write a line to my father, telling him I am well contented, and happy, Mr. Judson's absence excepted.

MR. HOUGH TO REV. MR. WINCHELL.

Rangoon, Jan. 1818.

Dear Brother,

"When I think how dependent I am on God; how easy it is for him to withdraw the light of his countenance from me, and leave me cheerless amidst the darkness of pagan ignorance; and then, again, how easy it is for him to enable me to persevere, and that he will answer prayers offered for blessings, I cannot but receive with the liveliest gratitude, the assurance you give me, that I am remembered in the prayers of my brethren at home; and I some-

times think their prayers may be heard for me, when my own are excluded.

"It seems you have entertained some hopes from a contest which existed some time ago between the king and priests of Burmah. That has terminated, not to the disadvantage of the one, nor the advantage of the other. The King persecuted them as long as he pleased, and then let them alone; they now quietly perform their functions, which consist principally in committing to memory their religious books, and patrolling the streets to receive the willing offerings of the people, which afford them subsistence. They, with the religion of the country, appear to be now in a prosperous state, though I believe the King is not very friendly to either. Should he exterminate the priesthood, I have no idea that the ministers of the Gospel would become a substitute; or, should he abolish the present system of religion, that he would do it in favour of Christianity. The ears of the poor old man have never heard the joyful news, and the law of nature requires that he should soon pass into eternity. The heir-apparent is, I understand, a mild prince. His accession to the throne on the King's demise, will undoubtedly be attended with difficulties, and perhaps traced with blood. Should he finally succeed, and the country remain in peace any length of time, He, by whom kings rule, may in his providence open a wide door which no man can shut, for the admission of the word of life. It is also quite as possible, that much affliction and trouble await us.

"It is some more than six months since I finished printing Matthew, and more than that since the tract was put into circulation. To say that none read, none inquire, would be wrong;

many do both, and we are entitled to hope, because truth is in circulation.

"Since printing Matthew, I have been studying the language, but have not yet been able to penetrate far into it. I have but a glimpse of its genius and construction. The attainment of this language, I am persuaded, is the labour of years; and I sometimes think it folly for one past thirty years of age to attempt it. I was happy to hear that the missionaries who are now coming here, were so young. I wish they were five years younger: Or rather, I wish some pious, active boys, sixteen or seventeen years of age, of unquestionable conversion, and willing to devote themselves up wholly to God, could come over here, and begin upon the language. You may think this a *strange* wish; I think so too, but it is not a hasty or inconsiderate one.

"I hope you will favor me with your frequent letters—Many from whom I expected most, seem to have forgotten me.

"Remember me with much affection to Dr. Baldwin and his lady.

Ever yours,
G. H. HOUGH.

DOMESTIC DEPARTMENT
OF THE BOARD.

MR. PECK TO REV. MR. SHARP.

St. Louis, Aug. 18, 1818.
Rev. and dear Sir,

In a letter to Dr. Baldwin a little time since, I promised additional information respecting the *heathen of the west*. I believe I then mentioned some interesting interviews we held with some of the "Yonktons," a branch of the Sioux nation. This band consisted of eight men and one woman, who came to St. Louis with a

French trader; from between 800 and 1000 miles up the Missouri. Our acquaintance with them was highly interesting, and I trust left lasting impressions on their minds in our favour. The chief who was accompanied with his wife, (whose name is Do-tā-hhàn-gāh, signifying *Grand Partizan*) and two others used to call at my house almost every day, and partly by signs, and partly by a few words of their language, I had picked up, we were able to converse on familiar subjects. The day before they returned to their country they called to bid us farewell, and they did not refrain from tears when they affectionately seized my hand and pronounced, hoo-kitch-oo-ah, "*good-bye*," which they repeated several times. These Indians discovered more intelligence than any of the savages I have ever before seen. They are a large robust race of beings, rather above the common size. It is obvious they understand our object into this country as being entirely distinct from that of other whites, and that we professed an intimate acquaintance with *Wāu-kündā*, or the "*Father of life*." The interpreter told us that on their return to the nation they would sing or chant our names every morning at sunrise, and rehearse over what we had told them. To do any good amongst the Indians, a knowledge of their language must be acquired. Nor is this so mighty an effort as many are ready to imagine. The French hunters and others who visit these nations, generally learn enough of their language for common purposes in the course of one winter's hunt. These traders generally take wives and spend six or eight months every year amongst the Indians, while they have wives and families residing in St. Louis. The most formidable barrier in

the way of christianizing the Indians, is their roving unsettled state. This is particularly the case with those nations that live on the *north* side of the Missouri. Those on the *south* side, and those far up the Mississippi, and scattered through the territory north of Illinois, have many stationary villages. The language of the Sioux is sonorous and elevated, and seems well adapted for oratory. Two of the chiefs, at the time of our council, spoke with all the dignity and oratory for which the Indians have been justly celebrated. Comparing a vocabulary of the Sioux (pro. Soas) language with that of some of the more eastern tribes, I cannot find the least analogy in either *sound* or *signification*. Though some of the French understand and speak the Sioux language, I cannot find a single American that knows it. For four years I have been making inquiries respecting the Indians, particularly to find out the *difficulties* that appear in the way of the introduction of Christianity amongst them; and I must candidly confess they have disappeared one after another, till it now appears equally as practicable to carry on a mission amongst the Indians as amongst any wandering, unlettered tribes.

Heathen cruelties in the West.

Some weeks ago, Manuel Lisa, Esq. returned from a trading voyage up the Missouri, and brought with him a band of the PAWNEES. The Pawnees live south of the Missouri, and between that and the river Platte. They are at war with the Spaniards of St. Fee. Lately they killed seven Spaniards, and took prisoner a boy 10 years of age. They worship as their chief God, the planet Venus, or the morning star, which they denominate "THE GREAT STAR," and to which

they offer *human sacrifices*. This boy they devoted to their God, and was about to offer him, when M. Lisa arrived, purchased the boy, and brought him to St. Louis. Some time ago this sanguinary band took a *Pado* woman prisoner, and devoted her to sacrifice. As she was pregnant the diabolical rite was put off till after her delivery. As soon as she recovered, she stole a horse and made her escape. Being obliged to leave her babe in the hands of these bloody idolators, it was immediately transfixed to a sharp pole, and in this situation offered to "the Great Star." Parents, Mothers, do you love your children? does the innocent prattle, the artless smile, the playful gestures of your children fill your breasts with exquisite delight? Oh! think of these wretched Pawnees who sacrifice more or less children every year to an imaginary deity.—Oh, ye young men, who have devoted, or are about to devote yourselves to the work of the ministry,—Will you prefer the *ease* and the *enjoyments* of civilized and christian society, to a few privations and hardships, and suffer these Pawnees to go on from generation to generation, murdering women, sacrificing children,—and not feel one anxious desire to teach them the knowledge of a Saviour?

A direct communication by means of the United States trading post, is now open into any part of the Indian country, and all that is wanted, as it respects means, is *Missionaries to enter the field*.

In fraternal affection, yours, &c.

J. M. PECK.

P. S. Our Meeting-house goes on rapidly; the brick work is finished. We shall have a commodious room designed for a school room and vestry in the lower part, finished in a few weeks.

INSTITUTION FOR PIOUS YOUNG MEN CALLED TO THE GOSPEL MINISTRY.

A Meeting of the Baptist Board of Foreign Missions was held at the city of New York, in August last; one of the principal objects of which was to consult on the best measures to promote an institution for improving the education of pious young men who are called to the gospel ministry.

Communications from distant members of the Board who were unable to attend, and from other much esteemed individuals, were read, and intelligence and observations were received from brethren present, feeling a deep interest in the undertaking. A committee, consisting of Drs Baldwin, Staughton, and Allison, the Hon. Judge Tallmadge, and the Rev. Mr. McLaughlin, was then appointed to take the subject into particular consideration; and they reported as follows:

I. That, whereas the Baptist Education Society of Philadelphia have proffered to co-operate with the Board, and have generously undertaken to support a Professor, the Rev. Ira Chase, as it is represented to this committee by Mr. Chase for at least one year, in order that the service of education may advance, until such time as competent and distinct funds shall be received for the purpose of establishing a theological institution under the charge of the Board.—Resolved, That they deserve the thanks of the Board, and of the religious community.

II. Resolved, that the officers of the Principal and of the Professor being considered by them as merely temporary, the thanks of the Board are tendered to the persons who were appointed to those places, for their readiness to carry on the business of instruction for the present year, until the Board shall have fully organized the institution contemplated.

III. Resolved, That effective measures ought now to be adopted by this Board, for the attainment of such competent and distinct funds as will enable them to organize the Institution, and assume the responsibility for expenses.

IV. Resolved, the United States being divided into three sections—the first embracing New York and the States east of the Hudson—the second the Atlantic States from New Jersey to Georgia inclusive—the third, the remaining States and Territories of the Union, That two persons be appointed

by the Board to solicit in each of said sections, and receive contributions towards funds for an Institution which may have the united support of the whole Baptist denomination in the United States, to be under the control of the General Convention, and its Board; and that a suitable remuneration be made to such persons for their services, out of any monies distinctly received for Education purposes

V. Resolved, That the Baptist churches throughout the United States, be respectfully requested to put forth their efforts to assist the Board in consummating the plan of education, particularly by forming auxiliary societies, by having an annual contribution towards the object, by appointing committees to solicit subscriptions and donations, and by assisting the persons that may be appointed to visit them from the Board.

VI. Resolved, That the Associations be also requested to adopt such measures as to them shall appear most proper, to give immediate effect to the designs of the Board in relation to this subject

VII. Resolved, That the plan hereto annexed, for the organization and government of the aforesaid Institution, be published, for the consideration of the ministers and churches of the Baptist denomination in the United States; and that, if any thing of special importance occurs to them in relation to it, either in the aggregate or in the detail, they be requested to forward their sentiments before the annual meeting of the Board, on the last Wednesday of April next.

VIII. Resolved, That provided competent and distinct funds shall, by that time, have been obtained; which, from various intelligence, the Board have full confidence will be the case, so far at least as to enable them to arrange a system of education; they will at that meeting proceed to adopt a plan, and to locate and organize the Institution.

IX. Resolved, That an address be made by the Board to the Associations and Churches, setting forth the nature and importance of the Institution, and the necessity of immediate and active exertions to promote it, as deeply connected with the glory of God, and the spiritual welfare of thousands.

X. Resolved, That such students from Baptist churches, as shall, during the approaching fall and winter, apply for admission to the advantages of instruction, and shall be approved by

the Board, be received, to such an extent of number as shall be judged proper, and that from education funds already obtained, or that shall be obtained hereafter, the expenses of their sustenance shall be met by the Board, so far as it shall be found that the cases of individuals require

The report was accepted unanimously. The reverend brethren ELISHA CUSHMAN of Connecticut, and JONATHAN GOING of Massachusetts, were appointed the Soliciting Committee for the *first* section; LEWIS LEONARD of New York, and RICHARD DABBS of Virginia, for the *second*; and CHARLES G. SOMERS of New York, and WILLIAM WARDER of Kentucky, for the *third*.

In pursuance of the tenth resolution contained in the preceding Report, a committee was appointed to make the necessary arrangements for the accommodation of students, in the most economical way that they shall find to be practicable. Another committee was appointed to prepare an Address to accompany the Plan of the Institution as reported by the first mentioned committee; and it was resolved, unanimously, that the proceedings of this meeting, so far as they relate to the subject of education, be published in the American Baptist Magazine, and in the Latter Day Luminary.

Proposed plan of the Institution.

IMPRESSED with the importance of an extended course of education to the pious minister of the gospel, but aware, at the same time, that owing to difference of age and circumstances, all who are called to the ministry, and can devote some time to preparatory studies, cannot spend in them the same number of years,—The Board intrusted by the General Convention of the Baptist denomination in the United States, with the instituting of a seminary devoted to the service of our Lord, in helping to cultivate the talents which he commits to those whom he calls to labour in word and doctrine, have thought it their duty to give it such an organization as to afford suitable instruction both to graduates of colleges, and to others possessing those qualifications which are hereafter required.

The institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue

theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

Those who have received a collegiate or a liberal education, are to enter immediately upon a theological course, embracing the various branches in the departments of Biblical Literature, of Divinity, of Ecclesiastical History, and of Sacred Rhetoric. Provisions to be made for the instruction of students in this course two years; and they are to be divided accordingly into two classes—the *Junior* and the *Senior*.

Other candidates for admission, except in extraordinary cases, will be expected to have pursued their studies so far at least as to be acquainted with English Grammar and common Arithmetic, and possess so much knowledge of the Latin and Greek languages, as to be able to translate from the original, with facility, the Works of Virgil, the Select Orations of Cicero, and the Four Evangelists.

Upon being admitted, they are to commence a course embracing those academical studies which are the most important to a person preparing for the ministry; and, having provision made for their instruction in this course two years, they are to be divided into two classes—the *First-year* and the *Second-year*—and then be in readiness to enter the *Junior*

At an early period, they are also to devote some of their attention to those subjects which particularly belong to them as students of the Bible, and candidates for the ministry. They likewise, as also and especially those in the two higher classes, are to begin, at an early period, to exercise their gifts in public speaking, and continue to do it, so often, and in such places, as in the judgment of the Professors, it shall, in the case of each individual, be expedient and most conducive to his improvement.

In the mean time, the state and exigencies of the Baptist denomination are to be regarded, and the term of residence at the Institution, is to be shortened or protracted, as in the judgment of the Faculty and of the Board, the cases of individuals and the interest of religion shall seem to require.

Candidates, after a satisfactory examination and probationary residence, are to be admitted by the Faculty upon subscribing the following declaration and promise: "I declare it to be my conviction that it is my duty to de-

vote myself to the work of the gospel ministry ; and, relying on the aid of Divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make use of its advantages in a faithful and christian manner ; to pay due respect and obedience to the Guardians, Professors, and Teachers, and to conduct myself towards my fellow-students as brethren, and towards all men as becomes the Gospel of Christ."

While the students are thus with meekness and diligence, to strive for the acquisition of useful learning, to read the best human treatises, and to receive instruction from human teachers, *'it is required above all, that they make the BIBLE the object of their most attentive, diligent, and prayerful study.'*

The Professors, including the Principal, in this Institution, are to be men of piety and learning, members of a Baptist church, and advocates for that system of evangelical doctrine, which maintains that it is "God who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." They are also to be ordained ministers of the gospel ; but this requisite is not to be indispensable with regard to those who are employed chiefly in the academical course ; and they are to be considered as constituting a Faculty for the regulation and government of the Institution, according to such by-laws as may be approved by the Board, and not inconsistent with the constitution and acts of the General Convention.

They and such other instructors as it shall be found expedient to elect, are to be appointed by the Board ; and whenever there is to be a choice of a Principal or Professor, notice is to be given by the Corresponding Secretary to all the members of the Board, three months at least before the time of election.

In the department of Biblical Literature, it will be the duty of the Professor to aid the students in the acquisition of a radical and adequate knowledge of the sacred scriptures in the original languages : to guide them to correct principles of interpretation, and bring to their assistance in endeavouring to understand the various parts of the Bible, all those helps which may be derived from an acquaintance with Jewish customs and Oriental literature ; to give lectures on the formation, pre-

servation, and transmission of the sacred volume ; on the languages in which the Bible was originally written ; on the Septuagint version of the Old Testament, and on the peculiarities of the language and style of the New Testament, resulting from this version and other causes ; on the history, character, and use of the ancient versions and manuscripts of the Old Testament, and of the New ; on the canons of biblical criticism ; on the canonical authority of the several books of the sacred code ; on the Apocryphal books ; on modern translations of the Bible, more particularly on the history and character of our English version ; and also on the various readings and difficult passages in the sacred writings.

In the department of Divinity, it will be the duty of the acting professor to demonstrate the existence, attributes, and providence of GOD ; to discuss the soul's immortality and future state, as deducible from the light of nature and reason ; to enforce the obligations of man to his Maker, resulting from the divine perfections and his own rational nature ; to inculcate the great duties of life, flowing from the mutual relations of man to man ; to deduce and delineate the several personal virtues ; to intersperse the whole with remarks on the coincidence between the dictates of reason and the doctrines of revelation, and on the necessity of a revelation, notwithstanding such coincidence. But while he is thus required to give a view of *natural* theology, his grand object and business will be to unfold the system of *Christian* theology, contained in the sacred scriptures. It will be his duty to give lectures on divine revelation ; on the inspiration and truth of the Old and of the New Testament, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts ; on the nature, interpretation, and use of prophecy ; on the great doctrines and duties of the Christian religion, together with the objections made to them by unbelievers, and the refutation of such objections : more particularly on the revealed character of God, as Father, Son, and Holy Ghost ; on the fall of man, and the depravity of human nature : on the covenant of grace ; on the character, offices, atonement, and mediation of Jesus Christ ; on the character and offices of the Holy Spirit ; on the Scripture doctrines of regeneration, justification, and sanctification ; on evangelical repentance, faith, and obedience ; on the nature and necessity of true vir-

tue or gospel holiness : on the future state, the immortality of the soul, the resurrection of the body, and the eternity of future rewards and punishments, as revealed in the gospel ; and on the positive institutions of Christianity.

It will be the duty of the Professors to have frequent recitations and other appropriate exercises in the different branches of study ; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry ; to guard them against error ; to guide them in their inquiries after truth ; to communicate instruction adapted to their different capacities and attainments ; to point out the course of study to be pursued, with the approbation of the Board ; to furnish the students with a list of such books as may be perused by them with the greatest profit ; to assist them in studying the Bible and other writings to the best advantage ; to animate their pursuits by frequent inquiries and examinations relative to their progress in books and knowledge ; to assign them proper subjects for their first compositions, and suggest a proper manner of treating them ; to devote special attention to the improvement of their style and delivery, favouring them with free and affectionate remarks on their productions and their public speaking ; to watch over their health with paternal solicitude ; to teach them how they may distribute and employ their time to the greatest advantage ; to give them friendly advice respecting their intercourse with persons in various stations and circumstances ;—above all, to confer with them freely and frequently on those subjects, and to take those measures which are best calculated to promote their growth in grace, and warm their hearts with love to God and the souls of men.

All funds that may be received by the Board for the purpose of education, are to be kept at all times distinct from the mission funds, which, as the constitution adopted by the General Convention requires, are never to be resorted to in the least for the support of this institution.

Nothing is to be charged to any student for tuition, room-rent, or use of library ; but should a student, or his parent or guardian, be disposed to contribute any sum for the benefit of the Institution, it will be gratefully receiv-

ed, and go into the general Education fund.

Special care is ever to be taken that suitable boarding be provided for the students, at as low a price as may be practicable, and that all the affairs of the Institution be conducted with the strictest economy.

After affording a reasonable compensation to the instructors, and defraying the other necessary charges of the Institution, the education funds which may be intrusted to the disposal of the Board, are to be applied, as far as circumstances will permit, to defray or diminish the expenses for the sustenance of such students of the Baptist denomination, as may need pecuniary assistance. Students of other denominations, while nothing is charged for tuition, room-rent, or use of library, will be expected to pay such sums for their sustenance, as the Board may judge equal to the expense it incurs.

No money is to be drawn from the funds without a distinct appropriation for the purpose by the Board or by the Convention, and a written order from the proper officer.

A report is to be laid before the Board by the Treasurer at each of their annual meetings, and at such other times as shall be required, exhibiting the amount of funds belonging to the Institution, the several parts which constitute that amount, and a detail of receipts and expenditures for the preceding year, together with the suggestion of suitable ways and means of securing and increasing the funds : and a fair and minute statement of the whole, notwithstanding the exact but more summary accounts that may be published in the annual Reports of the Board, is to be furnished by him for the inspection of the General Convention, at each session of that body.

A sacred regard is at all times to be paid to the intentions and directions of donors and testators, with respect to monies or other property given or bequeathed to the Institution. And whoever shall by donation or bequest, contribute for its general objects, or establish a fund for the support of a Professor or Professors, or for the maintenance of a scholar or scholars, or for any special purpose, due care is to be taken to perpetuate, in a proper manner, a grateful remembrance of their names and their favours.

Such measures are to be adopted, speedily as possible, for obtaining a library, procuring suitable buildings, and providing instruction, boarding,

and other conveniencies for the students, as the wants of the Institution may require, and the funds devoted to this object permit,—it being remembered that the Board, as acting under the authority of the Convention, can proceed in this work of benevolence, and assume the responsibility for expenses, no faster than “competent and distinct funds shall have been received for the purpose.”

ADDRESS OF THE BOARD.

The Baptist Board of Foreign Missions for the United States, convened at the city of New York. August 10, A D 1838. to their brethren of the Baptist denomination, and to all who pray for the coming of the kingdom of God, present their affectionate Salutations.

WHILE our first and unremitting attention has been devoted to missions, that part of our duty which relates to aiding in their education, ‘pious young men, who in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suited to the gospel ministry,’ has not been forgotten. Providence has seemed to smile on the design of the General Convention. The aid proffered by the Baptist Education Society of Philadelphia having enabled us to make a beginning in this department, without resorting at all to the mission funds, further delay appeared, at the last annual meeting of the Board, to be unwarrantable. It was judged incumbent on us, as faithful servants of the Convention, and of our common Lord, to employ the talent committed to us,—to commence an institution with such means as we had, and, relying on the favour of Him who has all hearts in his hand, appeal to the liberality of our brethren and of the christian public for more ample funds.

An ardent desire to render this Institution extensively and permanently useful, and to adopt the best measures for accomplishing a purpose in which the welfare of the churches and the prosperity of missions, are so deeply concerned, has at this time called us together from different parts of the Union. The counsel of others also has been sought, and the guidance of Divine wisdom implored. It has been a most interesting season. Past ages have risen to view, and shown the rocks on which different denominations of professed Christians have dashed. The history of our own has furnished many

important lessons. Our present flourishing state, contrasted with the scenes of peculiar difficulties and trials through which our predecessors have passed, has called loudly for a grateful return, worthy of our superior privileges and increased means, worthy of the part assigned us to act as the friends of truth and holiness at this eventful period, and worthy of the commencement of that glorious day which is dawning upon the world. A spirit of love and union has prevailed at our meeting, and a disposition been felt to sacrifice local interests to the general good.

The results of our deliberations are exhibited in the preceding pages.

We wish to have it distinctly understood, that we have no desire to draw off the attention of our friends from literary institutions in those sections of the country where they respectively reside. A proper regard to their will, we believe, tend much to promote the objects and facilitate the operations of a general school sacred to the gospel ministry; and for other reasons also, we shall ever rejoice to see our brethren taking an interest in them, patronizing and guarding them. Under the direction of devout and faithful instructors, it has been fully shown that they can be nurseries of piety as well as of learning; and some of them have, within a few years past, experienced the gracious effusions of the Holy Spirit. It certainly would be wrong to abandon them unnecessarily to the management of the irreligious, and leave the most interesting collections of sprightly, ardent youths, at the most critical period of their existence, without any restraint from the exemplary conduct and the influence of pious fellow-students. Discreet, decided Christians, enjoying the paternal care and counsels of instructors, decidedly christian, can do much more than we are always aware of, for the cause of religion and the eternal welfare of their companions in study. Most fervently do we wish the salt of divine grace to be cast into the fountains of literature and science, that the streams which flow from them may be pure and salutary. Aside, therefore, from all other favouring considerations, we cannot but deem it very desirable that our young brethren, in cases where it is practicable, be encouraged to avail themselves of the opportunities which they may have of obtaining a liberal education before they come to the theological Institution.

At the same time, we wish to have it also distinctly understood, that we believe many ought to preach, who ought not to spend so long a period in preparatory study; and, indeed, that as there are at present, so there always will be, many useful and able ministers who never enjoyed the advantages of any public institution whatever. But there are many also, who, though they have not time for laying so broad a foundation as their younger brethren, yet can devote a few years to those studies and exercises which are the most directly calculated to promote their future usefulness. In extending encouragement to such, as well as to others, we have been influenced by a view of the actual dealings of God with his people, and have endeavoured to make such an arrangement as shall fall in with the dispensations of his mercy, and meet with his approbation. The candid and judicious, we trust, will not be displeased at our attempt to observe a medium between two dangerous extremes—making colleges *every thing*, and making them *nothing*.

Upon becoming acquainted with the objects and plan of this Institution, some of the wealthy, it is hoped, will not forget the high privilege which they enjoy of being able to contribute largely to its funds, nor lose, at last, the large reward of good and faithful stewards. They who have been intrusted with less of the goods of this world, need not be reminded that 'it is accepted according to that a man hath.'

Education societies, in addition to those which are already in existence, will, we doubt not, be formed in most of the States, with the design of assisting suitable young men while at the Institution, and if necessary, while making the various degrees of preparation for entering it, that may be judged expedient in the cases of different individuals. The churches are, moreover, affectionately requested to make annually a public collection for the purpose.

While many of the students, doubtless, will need pecuniary assistance, some, it is to be expected, will be able to support themselves, and will most cheerfully do it. Others will as readily do all they can.

Parents, religious parents especially, we hope will not be unmindful of the peculiar obligations under which the mercy of God has laid them, to do all in their power for the assistance of their sons who give indications of its being their duty to become preachers

of the gospel. Say not, dear brethren, that you cannot spare them yet — What if they should be taken away by death? Their minds are the most susceptible of improvement while *young*. And if the work of the ministry is before them, they have no time to lose unnecessarily from the pursuit of those studies which may conduce to their future usefulness. You freely acknowledge that all you have is the Lord's. Whenever for the prosperity of his kingdom, he calls upon you for a part of that which you are intrusted with, you will not, you cannot refuse to deal it out even to a stranger. With what readiness, then, will you obey the call, when he allows you the distinguished privilege of contributing most directly to his cause by dealing out his silver and gold to your own children! You may live to see the happy fruits of your exertions; but should you not, it will be no subject of regret, when your stewardship is closed, and you are experiencing the realities of the future world, that you have done what you could to increase the talents of those whom you have left on earth, engaged in winning souls to Christ.

We commend the Institution to God, and, under Him, to the churches, to the ministers of his word, and to all the friends of religion.

Brethren of our denomination! we look to you for support, with peculiar claims and special confidence. And while you that are able extend your bounty, we entreat that no one withhold his *prayers*. If any of you have fears with respect to the undertaking, pray that your fears may not be realized, but that the Lord may indeed make it a rich blessing. If you approve of the plan, pray also that he may crown it with abundant success, and ever grant to all concerned in it much wisdom and grace.

We deem it unnecessary, at the present time, to expatiate on the utility of sanctified learning in Ministers of the Gospel at home, and in Missionaries abroad, or to direct your attention to the fields white already for the harvest, or to show the duty of employing the means in our power, as well as praying the Lord of the harvest to send forth labourers. You have, we trust, long since felt the importance of these subjects. The way is now open for our combined exertions. Whatever seminaries there may be among us in any part of our land, we cannot forbear to express our strong confidence that *this* will be considered, not

as a rival, but as a common friend, encouraged and strengthened by the co-operation of them all. In a central part of the Union, and under the control of the Convention, a general theological Institution, supported by our united energies, must possess signal advantages for the diffusion of its blessings and the preservation of its purity. It must be viewed with a common interest by our churches throughout America, and, in its operation, tend, constantly, to strengthen the ties of love and harmony which already bind them together.

We are, in sincerity and affection, your brethren and servants for Christ's sake.

Signed by order of the Board.

THOMAS BALDWIN, *President.*

HORATIO G. JONES, *Rec. Sec'ry.*

LETTER TO MR. JOHN CAULDWELL,
Treas. of the Board of For. Missions.

New-York, Sept. 21, 1818.

DEAR SIR,

With emotions of heartfelt gratitude to the Preserver of their existence, the Female Missionary Society of New York, greet another opportunity of casting into your treasury their little pittance.

By the continued smiles of a gracious Providence on their feeble exertions, the amount of their subscription this year is \$203,84, which sum, though small, they have the encouragement to find is a little more than their last. May he who will not suffer a drop of cold water, given in his name, to lose its reward, accompany with his blessing our small offering, and through the instrumentality of your Society, may it be the means of breaking down the strong holds of infidelity in the breast of some benighted heathen, and laying him at the feet of our Immanuel.

Our united prayers are, that indulgent Heaven may smile propitiously on your Society, and increase your means of usefulness, numbers and energies; and as you have, we trust, been enabled with the divine blessing, to plant the tree of life on Burmah's shores, may it continue to grow and spread, watered by the refreshing dews of heavenly grace, till its boughs extend over the whole earth.

By order of the Board,

M. A. BYRON.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS.

1818.

Sept. 14, By Mr Chapman, Warren, R. I Fem. Mite Society,	\$ 10,00
By Rev. W. T. Brantly, Beaufort, S. C. For. Mis. Soc'y,	120,00
28, By Mr B. H. Pitman, Female African, Good Intent Society, New- port, R. I,	15,00
Oct. 5, By October quarter, interest on U S stock,	254,23
By Mrs Withington, from the Fayette and Mulberry Street N Y. Female Foreign Mission Society,	203,84
By Mrs. Sally Vanderpool, from the Female Foreign Mission Society, Newark, N. J.	50,00

J. CAULDWELL, *Treas.*

We are requested by the Rev Mr. Brantly, of Beaufort, S. C. to publish the following donations to Foreign Missions, by ladies of Hilton Head, S. C

Mrs. Eliza Stoney, 8,00	Mrs. Lydia Webb, 3,00	Mrs. I Davant, 4,00
Mrs James Stoney, 8,00	Mrs. M E. Devant, 5,00	Mrs. Sarah Talbird, 3,00
Mrs. John Stoney, 5,00	Mrs. Susan C. Bona, 3,00	Miss M. A. Talbird, 3,00
Mrs George Stoney, 5,00	Mrs. E. Sealy, 3,00	Mrs. S. L. Pope, 5,00
Miss Emma Edings, 4,00	Mrs. M. Chaptin, 5,00	Mrs Lydia Hamlet, 5,00

A Ladies' Mite Society has also been formed in Beaufort, S. C. for the encouragement of Foreign Missions Mrs Elizabeth B. Johnson, Directress. Their annual contributions are between two and three hundred dollars.

ENGLISH BAPTIST MISSION IN INDIA.

The most recent intelligence.

LETTER FROM MR. WM. H. PEARCE,
(Son of the late Rev. Samuel
Pearce) to the Rev. James Hinton,
of Oxford, dated Serampore, Jan.
1818.

My much esteemed Friend and Pastor,

As a vessel is about to sail direct to *Liverpool*, I embrace with pleasure the opportunity it affords me of conversing with an absent, though not forgotten friend.

I have gleaned the following particulars respecting the translations for your gratification. In giving you these sketches, I have preserved the order pursued in the Memoir for 1815, to which I beg leave to refer you.

In the Memoir, the whole of the Scriptures in the *Ooriya* were represented to have been printed. I have now the pleasure of informing you, that a new edition of the New Testament, of 4000 copies, has been some little time begun, and the printing advanced to the middle of Matthew.

In the *Bengalee*, in which of course the version will be now as accurate as the brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5000 copies of the whole Scriptures, in a new and much reduced type, reduced by Brother Lawson, when he resided at Serampore. By means of this alteration we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes of 800 pages each. The

brethren intend to print 5000 additional Testaments, forming a thin volume of about 180 pages.

In the *Sungskrit*, the Latin of the East, and intelligible to almost all the learned men throughout Hindoosthan, the historical books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the Scriptures in that language.

The *Hindee* Bible is still further advanced; and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole Scriptures, with a second edition of the New Testament.

In the *Mahratta*, the historical books have been printed off, since the last Memoir, and the Hagiographa advanced to the middle of Proverbs.

In the *Sikh*, the Pentateuch is just completed, and the historical books begun.

In the *Chinese*, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.*

In the *Telinga*, the New Testament is printed as far as the Thessalonians: and we hope to have finished the volume ere this reaches you.

In the *Pushtoo* Testament, the printing is advanced as far as the 1st of Peter; and in the *Assam* and *Wutch*, to the Romans; while in the *Bruj Bhassa*, although a delay has arisen in consequence of the distance of Brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

* Dr Marshman has it in contemplation, I believe, to carry on the printing of the Psalms and New Testament together; and we have lately increased our supply of men in this department.

In the *Karnata* we have finished Mark, and are proceeding with Luke; while in the *Kunkuna*, the *Mooltanee*, the *Sindhee*, the *Kashmere*, the *Bikaneer*, the *Nepal*, the *Ooduy pore*, the *Marwar*, the *Jypore*, and the *Khassee*, not much progress in the printing has been made since the last Report, access to them in many cases being difficult, and their prosecution interfering with the supply of countries more extensive and more easy of approach. As soon, however, as the *Hindee* and *Sungskrit* versions are completed, it is the intention of the brethren to proceed with them; while the return of Brother Carapit, as hereafter mentioned, afforded a most favourable opportunity of distributing the gospel of Saint Matthew, already printed, in four of these languages.

Although the printing of the Serampore translations has been in some degree retarded, by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian Bibles, for the Calcutta Auxiliary Bible Society, (a cause not much to be regretted,) you will be pleased to hear, that they were never proceeding with more rapidity, than at present. The office now furnishes our venerable Editor, Dr. Carey, independently of the Chinese proofs it forwards to Dr. Marshman, with twelve proofs per week on an average.

You will be gratified to hear, that our opportunities of distributing the Scriptures, when printed, are becoming more extensive. Our much esteemed Brother C. C. Aratoon, being desirous to return to Surat, to fetch his family, left us in November last, intending to proceed up the river as far as Agra, (four months journey,) to supply the different stations in his way, with Scriptures and Tracts, and then to cross the

country to his late station. The last letter we received from him, was dated Benares, and he had then in his journey, distributed himself, or left for distribution at the different stations through which he passed, (including Gutwa, Berhampore, Moorshedabad, Monghir, Patna, Digah, and Benares,) no less than 10,250 books or pamphlets, of which a large proportion were volumes of the Scriptures, in Bengalee, Persian, Hindee; Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochce, Bruj Bhasa, and Chinese. The Brethren wish him to proceed overland to Surat, distributing in his way, the gospels they have printed in the Jypore, Oodipore, Bikaneer, and Marwar languages. The countries in which these are spoken, could not be traversed by an European with safety; though we hope, that our Brother, being an Armenian, may pass through them without much difficulty; the universal engagement of his countrymen in commerce, being his passport. We are chiefly deficient in means of circulating the Ooriya, *Kurnata*, *Telinga*, and *Mahratta* Scriptures, and anxiously desire that you could send out one or two Brethren to occupy a station near Balasore or Cuttack, by means of whose labours, the Scriptures in these languages, now printing or printed, may obtain an extensive circulation.

The late unsettled state of Amboyna has prevented our supplying Jabez Carey with any very lately; but as tranquillity is now nearly restored, we shall not neglect that quarter. We expect likewise every day two American Missionaries, proceeding to Rangoon, to assist our Brethren there. By them we shall likewise send a supply of Chinese, as we hope that, independent of the Chinese who visit Rangoon, and its neighborhood, one of our Brethren may be stationed in one of the Chinese

provinces of the Burman Empire, in which case a regular supply will be indispensably necessary.

At Benares, Brother Smith is successful. He has baptized a Brahman, and hopes very shortly to baptize three more inquirers. At Cutwa *this year*, Brother W. Carey has baptized four, and in Bneerbhoom, where Mr. Hart is now stationed to superintend schools, three more. The Bengalee schools prosper,—no less than 7000 children were under instruction, at the close of the year, in schools superintended by the Brethren, and 5000 more in schools, supported by Government and the Church Missionary Society. Much machinery is in operation to destroy the outward obstacles to the spread of the gospel, but we want too, those influences of the Spirit of God, which shall effectually convince “the world of sin,” and incline them heartily to embrace the Saviour, as the only “hope set before them.”

As to myself, I have abundance of employment, and that of the most useful kind; alas! that it is so often engaged in with so little desire after the divine approbation and concern for the divine glory. I can claim no merit for coming here. I hoped to be kindly treated, and to have food and raiment, with an employment more agreeable to that desire of being useful which God in mercy had given me. I have found them all: Freed from embarrassment in temporal affairs, with a snug habitation and affectionate wife, surrounded by, and engaged with the most devoted of men in the best of causes. What sacrifices have I made? I recollect the privations with which those who preceded me had to struggle, and trace in them the operations of that simple love to the Saviour’s cause, of which I have given no pledge. Pray for me,

that I may possess the spirit of a missionary and a martyr.

I am advancing, though not rapidly, in the knowledge of Bengalee, which I very much like, and in which I hope, ere long, to talk to the Hindoos, with fluency, of the only Saviour.

Brother Judson is, we understand, gone to Chittagong to obtain a Mug Christian as an itinerant. He will be grieved to find poor De Bruyn in the silent tomb. Mr. Ward intends, next month, to take a tour to visit the different stations, and ascertain their wants and prospects. He will probably be absent two months. We anticipate much good as likely to result from his visit.

Your truly affectionate friend,

W. H. PEARCE.

DOMESTIC MISSION.

MR. CHASE TO REV. MR. SHARP.

*Upper Falls of Coal River,
12 miles from
Charlestown, Kanharwa Co. Va.*

DEAR SIR, *March 26, 1818.*

My letter to Dr. Baldwin has probably informed you of my having had my horse killed on the road. Upon landing in Marietta, a kind Providence led me to the door of a respectable gentleman, the cashier of the bank in that place. He received me with politeness, and soon welcomed me to the bosom of an affectionate family, requesting me to make his house my home as long as I pleased. Taking his pen, and remarking, I know not what *others* will do, but I know what *I* will, he headed a subscription to the following paper:

“Marietta, Feb. 12, 1818.

Wishing to encourage every effort to supply the destitute with

the preaching of the gospel; and learning that the Rev. Ira Chase, in the service of the Bap. Miss. Society of Massachusetts, had his horse accidentally killed on the evening of the 11th inst. as he was crossing the mouth of Bull-Creek, we the subscribers, cheerfully contribute the sums annexed to our names, in order that he may purchase a horse, as the property of the Society, and proceed in the beneficent labours for which that body has sent him forth."

In the evening another gentleman of no less benevolence, raising his eye from the subscription paper, which he held in his hand, and looking around on a circle of christian friends, who had just closed a meeting for social prayer, and had taken their seats to hear from their Pastor the story of my loss, observed: 'He need take no further trouble himself, he shall have a horse, I'll be bound.' Accordingly, he took charge of the business, and being informed that to raise thirty dollars would be sufficient, it was readily done by applying to individuals.

The pastor to whom I have alluded was the Rev. Mr. Robbins, of the Congregational church. There is scarcely a Baptist in the town. Mr. R. treated me very kindly. He was to be absent the next sabbath, and he affectionately invited me to supply his pulpit. Besides doing that, I had opportunity in the course of the week which I continued in Marietta, to attend three meetings for religious conversation and prayer. Having then purchased a horse, I took my leave of a place which will long be associated in my mind with hospitality and christian kindness.

I passed through Parkersburg, the shire town of Wood county.

There I had the happiness of meeting with Brother Evans,* and of forming an acquaintance with the Pastor of the Baptist church recently constituted in that village. He has the care also of two other new churches in the vicinity, which he has been the instrument of gathering.

Arriving at Point Pleasant, and finding it inexpedient, on account of high water, to take the road, as I had intended, which leads directly up the great Kanhawa to Charlestown, I crossed the mouth of this river, and passed through the wilderness into *Taze's valley*. I have now been in the vicinity about a month. Here is an Association named after the valley. It contains *thirteen* churches, (one of which is in Kentucky, and two are in Ohio,) *eight* ordained ministers, and *some* licentiates. In the year 1816, the number of members was 345. Owing, no doubt, to the state of the country, the churches have generally met only once a month, assembling on Saturday for church business, and having preaching on the Lord's day following. But apprehensive that a neglect of public worship on the intervening sabbaths must prove detrimental, I have thought it my duty to make some exertions to promote *weekly* meetings. For the satisfaction of the society relative to what I have done, perhaps I ought to draw off and annex a copy of a letter which I have just prepared for the Rev. John Lee, one of the earliest ministers in the Association, Pastor of several churches, and a father to them all.

In haste, your's respectfully,

IRA CHASE,

Rev. Daniel Sharp,
Secretary of the Bap. Miss.
Society of Massachusetts.

* From the same Society.

COPY OF A LETTER TO THE REV. JOHN
LEE, OF THE TAZE'S VALLEY ASSO-
CIATION.

*Upper Falls of Coal River,
Kanawha Co. Va.*

Dear and Rev }
Brother in the Lord, } March 25, 1818.

Permit a stranger, in the service of the Baptist Missionary Society of Massachusetts, to address you a few words. Elders Harbour, Newman and Morris, with whom I have had the happiness of forming some acquaintance, can satisfy you with regard to my credentials.

I had hoped to see you myself, and in expectation of it, I waited some days at Brother Thomas's. Providence has detained me here till the present time, and most kindly provided for my wants. About now to direct my course to the eastward, I am unwilling to go away without giving you some testimonial of my own affectionate regard, and of the lively interest which your Brethren at the distance of nearly a thousand miles, take in the prosperity of the Saviour's kingdom in this western region. It will gladden their hearts to learn that here, Pastors are raised up who count not their lives dear unto them, but are willing to labour, to spend and be spent for the salvation of souls; that here churches according to the order of the New Testament are rising to the honour of the Great Redeemer; and that even now, along these remote waters, the desert has begun to "rejoice and blossom as the rose."

Sweet will be the memory of the early labourers in such a field as this—and great their reward in heaven! Long after they have themselves been laid in the cold grave, the effects of their ministry will continue, and be seen in the children and remote descendants of the individuals

whom they have been the means of converting, and in the distant state of the churches which they have planted. Early habits of any kind, and especially, the early habits of a people in things pertaining to religion, are likely to have a lasting influence upon the character. We can hardly therefore, be too watchful against the entrance of bad habits into new churches, nor too solicitous to introduce good ones, with regard to every particular as soon as possible.

I am sensible that much allowance ought to be made for the scattered situation of the people, and the distance at which many of the Brethren reside from the centre of the church to which they belong. But with you, sir, I am confident, no arguments need be employed to show it both the *duty* and the *interest* of the churches to regard the apostolic injunction, *not forsaking the assembling of themselves together*. Individuals there may be who have it not in their power to meet. But then, are there not others, in every church, who have it in their power? Feeble indeed must be that band of believers which has not two or three members who can, on the Lord's day, be gathered together in his name, bringing some part at least of their families with them, and read a few chapters in the Bible, or some short discourse, and sing and pray together.

But it is needless for me to enlarge on this subject. I am well assured that our views on it are similar, and that there are not wanting witnesses to your having 'put the brethren in remembrance of these things.' My object is only to encourage the efforts that have already been made, and to beg, for Zion's sake, that they may be renewed and repeated till they terminate in

success. All the ministers in the Association, that I have conversed with, are ready to join their influence with yours to bring the churches generally into the habit of meeting every Lord's day. Brother Newman informs me that there are not more than *four* of them which would not be able in the absence of a Preacher, to maintain public worship.

We have also conversed on another subject, which I cannot forbear to commend to your favourable consideration. It seems highly desirable that such an arrangement be made with respect to the distribution of the labours of the ministers, as shall supply the churches as many sabbaths in the year as possible. Upon making a calculation, it has been found, as there are eight ordained preachers, and one or two, if not more licentiates, that, allowing the amount of preaching at one church to be supplied by licensed speakers, 8 churches may have preaching once in *two* weeks, and also once in *thirteen* weeks; 4 churches once in *four* weeks, and also once in *eight* weeks; 4 places where there are yet no churches, once in *four* weeks; and then each minister have *six* sabbaths in the year besides, for sickness or other hindrances, and preaching

at a distance. May I not indulge the pleasing expectation that the Pastors and Elders, at the approaching Union Meetings and Association, will add to all their other labours of love, that of completing the concert of their exertions by some arrangements of this kind?

I had thought of adverting a moment to the danger some of our brethren are in of forgetting or misunderstanding a very important law of Christ, mentioned 1 Cor. ix. 14. *Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.* But I leave this subject. May divine wisdom guide you to the adoption of the most expedient and effectual measures to hinder an event which would be so displeasing to the Great Head of the church.

Praying that your useful life may long be continued, and that you may at last receive the free and rich reward of those who have turned many to righteousness, I bid you an affectionate adieu.

With sincere respect and Christian love, your fellow servant in the kingdom that shall never end.

IRA CHASE.

Religious Intelligence.

ACCOUNTS have been received from many of the Associations of our denomination of a very interesting nature. Although the additions have not been as great as in some preceding years, yet other circumstances afford much cause for devout gratitude and praise.

The Warren Association, the oldest in the New England States, expressed by their Letters, in an uncommonly decided tone, their full belief of the divinity of our Lord Jesus

Christ, and those other important doctrines connected with it. Missionary and Education Societies were also patronized and encouraged.

The Boston Association, which originated from the Warren, at their late meeting, communicated for the Foreign, and Domestic Missions, and for their Education Society, the sum of \$1138,43—besides about \$60,00 for the relief of widows of deceased ministers.

MISSIONARY AND EDUCATION SOCIETIES.

We feel a pleasure in noticing the great increase of Missionary and Education Societies, in all parts of our highly favoured country. Among these benevolent associations, the FEMALE SOCIETIES hold a respectable rank.

The BOSTON FEMALE SOCIETY for missionary purposes, was probably the first of the kind in the United States. This society was constituted in 1800, consisting of fourteen pious praying females only. It has since greatly increased. Its correspondence has become extensive; and the sums annually raised, and expended in support of missions of various kinds, very considerable.

About three years since, a Female Education Society was formed principally of members of the 2d and 3d Baptist churches in Boston, for the purpose of assisting pious indigent young men in obtaining an education for the ministry. We subjoin the following extracts from their late annual Report.

ANNUAL REPORT OF THE BOSTON BAPTIST FEMALE EDUCATION SOCIETY.

Dear Sisters,

Once more the vernal season has returned, and with it the day for our Annual Meeting. Those comprising the Board have the pleasure again to unite with the members of the Society, and to offer their hearty wishes that we may always harmonize in all our proceedings.

Happy ought we to consider ourselves, that we live in such an age as the present, when no rod of persecution is held over us by the iron hand of civil or religious tyranny. The benign influence of the gospel has softened the savage condition of man, wherever it has shed its heavenly beams. At this eventful epoch, the rights of conscience are better understood, than at any former period, and, above all, women are indebted to Christianity for the rank they hold in society. We may adopt the language of a celebrated writer, and say, "the superiority which the religion of Jesus has secured to women above the state of barbaric degradation, Mahometan slavery, and Jewish subjection, proclaims the glory of that system which has already meliorated society in its minutest subdivisions, and will eventually trans-

form the moral desert of human being into a paradise of beauty and bliss."

Let us evince our gratitude to the Giver of every good and perfect gift, for all these blessings, by our increased exertions to promote the cause of truth and benevolence. Every effort should be dear to our hearts, that has for its object the diffusion of the gospel, or the alleviation of human woe.

We flatter ourselves, that the purpose of our associating will be deemed laudable; as our principal object is, so far as we have ability, to aid such pious young men as are in indigent circumstances, and who give evidence of their being called to preach, in preparing for the sacred ministry. There is a loud call for more labourers in the spiritual vineyard. "The fields are already white." "Pray ye, therefore, said the Saviour, the Lord of the harvest, that he would send forth labourers into his harvest." Thousands are ready to exclaim, "How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things."

Many of the first preachers were miraculously endowed with the gifts of tongues. But those seasons are past, and the acquirement of the original languages, in these days must be the result of a long course of patient investigation and close application.

But however great in natural talents, or splendid in literary fame, we consider a man totally unqualified to preach the gospel, unless real experimental religion takes the lead of all other qualifications. Where we have reasonable evidence that a person has an inward call by the Holy Spirit, and is apt to teach, we would with all meekness and humility wish him "God speed." We most devoutly hope, that all the friends of Zion with willing hearts and open hands, (if he needs pecuniary assistance,) will help him forward in the attainment of such knowledge, as shall enable him to bring from the treasury of the word things new and old.

But perhaps some will ask, what need of human learning? If he is really called of God to the work, he will be taught in that very hour the words he should speak. Although we dissent from such an opinion, yet we wish every thing to be kept in its proper place. We desire never to exalt literature above piety, but to consider science only as the hand-

maid of religion. Every talent, and every faculty of the soul, should be pressed into the service of Christ.

The christian teacher in the course of his ministry will meet with great diversity of character; and must accommodate himself in some degree to every class in society. He must seek to "find out acceptable words." And although he should never disguise the truth, he should be concerned to present it in a form the most engaging, so that all may listen with increasing attention; and as the poet says, "Those that came to scoff, remain to pray."

We fondly hope that whatever has been the result of mistaken views on this point may soon vanish away, and

all the mists of error and superstition be dissipated by the genial influence of religion, learning, and science united.

You will learn from the report of your treasurer, the amount expended the last year, and the present state of your funds. We offer our fervent wishes, that the Society may increase in number and respectability, and its funds remain unexhausted so long as there shall be a single candidate for the christian ministry in our denomination whose necessities require aid from the liberal hand of charity.

By order of the Board,

SARAH LINCOLN, Sec'y.

Boston, May 1, 1818.

Obituary

MRS. JERUSA HARTWELL.

Jerusa, late the wife of Elder Jesse Hartwell of New-Marlborough, (Mass.) was the daughter of Deacon Isaac Shepherd of the Baptist church in Ashfield. The pious and faithful instructions of her parents made an early and deep impression on her mind. To use her own words, as found among her papers,—"From the first of my remembrance, I believed I was a sinner, that God was Holy, and that without an interest in Christ I must perish forever. I considered Christians safe and happy; and others wretched and exposed. I often wondered when I saw those who were not Christians, cheerful and gay. After a long time of dejection, when not more than five years old, she appeared to take great delight in those words of Christ, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven," which was observed with other things by her pious friends.

When about seven or eight years old, there was a special awakening in the place in which she was much interested; but did not gain that comfortable satisfaction respecting her own state, which she looked for. On which she made the following remark: "I was much distressed, because I was not more distressed. I thought I was such a great sinner, that I must have great distress or conviction." Her greatest diversion was, to learn by heart many chapters and devotional hymns.

When at the age of sixteen years her mind was greatly enlarged and comforted. She was enabled now to put her whole trust in Christ as an all-sufficient Saviour, for the chief of sinners. She was led to see the important duty of Baptism, and with much confidence and a deep sense of her own unworthiness, made her mind known to the church, and was cordially received as a member.—By her orderly and pious walk she gained the love and esteem of all her religious connections.

When she was about nineteen years of age, she was married to the writer, (then of Charlemon), who had been baptized, and had begun to speak in public.) She entered with me, in her sphere, into the all-important work of the Gospel. Her superior acquaintance with the scriptures was no small help to me;—and when I have been constrained in mind, to launch forth to try to spread the gospel net, she has ever been willing to bear the yoke with me. She has had the care and charge of two sons and two daughters with many other worldly concerns. In the whole discharge of these various duties she appeared to have relied on an omnipotent arm.

When the missionary spirit appeared in our land, she soon caught the sacred flame, and has been specially instrumental of raising a respectable female society, to aid this good work. For many years she had cherished a hope, that she should journey

with me on a long missionary tour: but never did circumstances seem to favor the design, until this spring, when we were in hopes of engaging as true yoke fellows in the gospel; but the Lord has ordered it otherwise. Her health has been somewhat on a decline for some years, and since about the first of March, her dissolution has been rapidly approaching. She looked upon this event, so appalling to many, with the greatest composure, and with an unshaken confidence in the beloved Saviour. Approaching death, with all its horrors, has not once appeared to disturb her mind: for she said, "she knew in whom she had believed, therefore she could trust herself, soul and body, and all her friends, and Zion, in his most powerful hand. Her desire seemed to be, to "Depart and be with Christ" Near her last, when her voice was almost gone, she whispered to her listening mother,

"Jesus can make a dying bed,
Feel soft as downy pillows are"

Thus calm and resigned, her bodily strength continued to decline until June 26, when she resigned her soul without a struggle or a groan, aged 46.

Thus we beheld the upright, and had strong evidence that her end was peace. In her we had an example of early piety, a life of usefulness, and a happy death. Conscious that the eye of God was upon her, and fearing to dishonour such an holy and

good Being, she was enabled to maintain an almost perfect self-government. The passion of anger was never known to rage in her bosom. If it was there, I can truly say, that during the twenty-six years, that she has been my intimate companion, I have never known it to break out in word or deed. O that other females would learn that happy art of self-government! She has left me, a mourning, disconsolate wanderer, to go the rest of my pilgrimage alone. Children and friends, the church, and society, all feel the loss of a useful and respected friend. *Blessed are the dead that die in the Lord.*

ELDER JAMES MANNING.

DIED, a few months since, at Granville, Nova-Scotia, Elder JAMES MANNING, aged 54 years. For 25 years he had been engaged in the Christian ministry, and was for 20 years pastor of the Baptist Church in Granville. He departed in the perfect possession of his reason, and was calm and happy. An amiable widow, four children, and a numerous circle of relatives and friends, mourn the loss of his society and ministerial labours. All denominations of Christians united in testimonies of respect and esteem for his character. *The memory of the just is blessed.*

ANNUAL MEETING OF THE BOSTON BAPTIST FOREIGN MISSION SOCIETY.

The Boston Baptist Foreign Mission Society held its annual meeting in Boston, Oct. 14, 1818.

The following is the amount of monies received by the Treasurer during the year past.

1817.	Oct. 8. From Mr. Peter Ripley, - - -	7,00	Dec. 12. From William Sears, Brewster, Trans.	0,50
	" Dr. Baldwin, - - -	5,00	" Fem. Cent Soc. for aiding in	
	" J. C. Ransford, - - -	2,00	translating the Scriptures into	
	" Heman Lincoln, - - -	2,00	the languages of the East,	
	" P. Snow, Jun., - - -	2,00	by Mrs. Charlotte Crowell,	
	" E. Lincoln, - - -	2,00	Yarmouth,	60.
	" Rev. Wm. Gammell, - - -	2,00	18. " Rev. Mr. Sharp, - - -	4,00
	" Coll. at 1st Baptist meeting house,	44,04	" A Lady, by Mr. Sharp, - - -	2,00
9.	" Rev. Joseph Grafton, - - -	2,00	Jan. 3. " Miss Sally Alexander, - - -	1,00
15.	" Female Society in Ellsworth and		6. " A Female Friend, by Dr. Baldwin,	4,00
	Surry, Maine, by Mrs. Jane McFar-		" A Friend, by Rev. J. Grafton, Presi-	
	land, - - -	21,51	dent of the Norfolk Miss Soc	10,00
18.	" Matthias Crocker, - - -	4,00	19. " Dea Benj. Prescott, Treasurer of the	
	" James Loring, - - -	5,00	Dublin (N H) For. Miss Soc.	100,00
	" Mr. Pool, - - -	1,00	28. " A Lady in Washington, (Penn.) by	
25.	" Benjamin Smith, Hillsborough,	5,00	Mr. Ripley, - - -	4,45
Nov. 1.	" Bowdoinham Association, by Rev.		Feb. 2. " Deacon Aaron Hayden, - - -	2,00
	Thomas Francis, - - -	68,34	20. " the Barre Association, Vermont,	16,69
	" Fem. Miss Soc. Fayette, Maine,	26,00	" sale of reports, - - -	1,56
8.	" Hampton Lovegrove, Esq., - - -	75	" a Female in Norwich, (Vt.) commu-	
	" Collection at Dr. Baldwin's meet-		nicated by Rev. Elijah Huntington,	
	ing-house, Sept. 11, 1817, - - -	61,58	Braintree, Vt. - - -	2,85
Dec. 12.	" S. Crowell, Yarmouth, for trans.	1,00	21. " Mr. Robt. Wilson, Boston, for trans.	10,00
	" Barnabas Sears, do. do.	0,50	Mar. 20. " Mehetabel Atwood, (Weare) N. H.	2,00
	" William Farnis, do. do.	0,25	" Sarah Eastman, - - -	1,00
	" Elisha Doane, do. do.	1,00	" Joseph Moss, (New-Berlin, Chenango	
	" S. Crowell, do. do.	1,00	county, New-York) - - -	5,06

Mar. 20	From Mrs. Briggs,	5,00
April 24.	" Bap. Fem. Miss. Soci. of Barnstable and vicinity, by Mrs. Mary Baker,	22,50
May 4.	" a Missionary Box, kept by Stephen, Charles, and Jacob Badger,	3,13
	" Mary Gross, by Mr. Winchell,	,50
6.	" Townshend and Jamaica, (Vt.) by Rev. Benjamin T. Lane,	7,00
11.	" Oxford Foreign Miss. Soc. by James Dunham, Hebron, (Maine.)	29,20
14.	" Jam's Belden, Pittsburgh (Penn.)	5,00
June 13.	" David Beal, Boston,	6,66
	" Milford Fem. Mite So. for For. Miss. by Mrs. M. Huntington, treas.	7,24
29.	" Sundry persons in Yarmouth, and Brewster, by Mr. Simon Crowell,	2,50
July 4.	" the Lincoln Bap. Fem. Ct. Soc. in aid of Foreign Miss. by Mrs. Sarah D. Washburn, for the Burman Miss.	100,00
	" the Maine Bap. Miss. soc. in aid of For. Miss. by Hez. Prince, Esq.	107,00
6.	" Rev. Henry Smith, treas. of the New-Hampshire Association,*	97,54
July 17.	From Thomas Adams, Marlboro'	1,00
22.	" a Friend, by Mrs. O'Brien,	2,50
25.	" Benjamin Eaton, jr.,	3,00
Aug. 4.	" J. H. Linsley, New-Canaan, (Conn.) by Rev. Mr. Sharp,	10,00
18.	" Dudley Leavitt, Northwood,	1,00
	" Amos Bryant, for translations,	1,00
	" Chelmsford Female Mite Society, by Mrs. Hannah Adams,	11,50
Sept. 5.	" Henry Cushing, by Rev. Mr. Winchell,	10,00
	" 2 Females of the First Baptist Church by Rev. Mr. Winchell,	5,00
11.	" Female Mite Society in Attleboro', by Rev. Mr. Nelson,	15,00
	" Mr. Samuel Guild, Wrentham; by do.	2,00
	" Female Friend, do. do.	2,00

Sept. 11.	From Nathan Alden, Bridge-water, subscr.	2,07
"	" Collection at Warren Association,	13,71
21.	" Friends in Nottingham West, (N. H.)	1,88
"	" Baptist Church, Dunstable,	5,00
"	" Milford Female Mite Society,	11,00
"	" Female Juvenile Society, Beverly,	2,14
"	" Miss Nancy Cleves, Beverly, (trans.)	1,00
"	" Baptist Female Charitable Society, Templeton, (trans.)	13,29
"	" Stephen Whitney Royalston, (trans.)	1,00
"	" Baptist Fem. Benev. Soc. of Harvard and vicin. for the western mission,	18,94
"	" Children in Framingham, for heathen youth,	,34
Oct. 13.	" P. Snow, jun.	2,00
"	" E. Lincoln,	3,00
"	" James Loring,	10,00
14.	From Female society in Wardsboro' Vt. Mrs. Choute, [by Dr. Baldwin.]	5,00
"	" Freeport Fem. Bap. Missionary Soc. Mrs. M. A. Johnson, [by Dr. B.]	22,00
"	" Church and Society in Randolph (by Dr. B.)	12,00
"	" Female Friend, for trans. (by Dr. B.)	50
"	" Deacon H. Lincoln,	2,00
"	" Col. Thomas Badger,	10,00
"	" a Friend in Gloucester, by Mr. E. Lincoln,	1,00
19.	" Ellsworth & Surry Bap. Fem. Ct. So. by Mrs. J. McFarland, for the aid of Christian Schools for the Heathen,	25,00
"	" John Jones,	4,00
"	" John Sullivan,	4,00
"	" J. C. Ransford,	2,00
"	" Aaron Hayden,	2,00
"	" Calvin Haven,	4,00
"	" Dea. Thomas Kendall,	4,00

JAMES LORING, Treasurer.

1272,31

* The following are the Donations of this Association.
 By Contribution at the Association, June 12, 1817 20,79
 " the hand of Eld. O. Robinson, from the church at Salisbury, 6,28
 " Do. from the Female Society at Salisbury, 7,76
 " Credit by Eld. Timothy Hodsdon, from a friend, 4,46
 " five dollars from the Chh. and Soc. in Hollis, by Eld. Timothy Hodsdon, 5,00
 " Contribution at the New Hampshire Association, June 12, 1818, 24,74
 " the Fem. Mite So. in the 1st Bap. Soc. in Wells, 17,50
 " two dollars of Dea. P. Clark, 2,00

By fifty cents of Atherton Clark, 50
 " two dolls. 75 cts. first Bap. Church in Shapleigh, by Eld. Gedding, 2,75
 " six dolls. and 68 cts. from the Church and Society Cornish, by the hand of Dr. Jewet, 6,68
 " the hand of Eld. J. Sevey, Ch. & So. Limington, 6,15
 100,41
 Paid out to Eld. T. Hodsdon by order of Associa. 2,87
 To be paid over to the Foreign Bap. Miss. Board, 97,54

Resolved, That the thanks of the Boston Baptist Foreign Mission Society be presented to the various Societies and Individuals, who have contributed to our funds.

Ordinations, &c.

ORDAINED, at Shrewsbury, the 17th ult. Rev. Elias Megregory to the pastoral care of the Baptist Church and Society in Shrewsbury and Boylston. Rev. Mr. Goring, of Worcester, preached on the occasion. Rev. Mr. Sampson, of Harvard, offered up the Consecrating Prayer. Rev. Mr. Train, of Framingham, gave the Charge. Rev. Mr. Barrett, of Grafton, presented the Right Hand of Fellowship. Rev. Mr. Marshall, of Holden, made the Concluding Prayer.

Installation. On Wednesday, the 7th ult. the Rev. George Keely, (late from England,) was inducted into the office of Pastor of the Baptist church in Haverhill, Mass. The Introductory Prayer was by the

Rev. Nath'l W. Williams; Sermon, from Col. iv. 17, by Rev. Dr. Baldwin; Charge, by Rev. Elisha Williams; Fellowship of the Churches, by Rev. Daniel Sharp; Concluding Prayer, by Rev. Charles O. Kimball. The Services were appropriate and impressive; and in a high degree interesting to the feelings of a large and respectable audience, whose hearts were softened by the recollection of their late worthy and lamented Pastor. The pleasure of the occasion was heightened by the correct performance of a select choir of singers; and by the good order and attention which pervaded the whole assembly.

It must be a subject of devout gratitude to this respectable Church and Society, that they are so soon supplied

with a Pastor of their unanimous choice, under circumstances which promise a long and happy connexion.

Mr. K presented to the Council the most satisfactory recommendations, from Rev. Drs. Rippon and Ryland, and from Rev. Messrs Rob. Hall, F. A. Cox, J. Ivimey, and others.

On Wednesday, the 23d of Sept. last, the Rev. Benjamin M Hill was ordained to the work of the gospel ministry in the Second Baptist Church in Stafford, Connecticut. The Rev. S. Gano of Providence preached upon the occasion from Col iv 17. The Rev. Nicholas Branch of Woodstock offered up the consecrating prayer. The rite of Laying-on-hands by the Rev. Messrs Branch, Crosby Leonard, and Palmer. The Rev. Pearson Crosby of Thompson, Con (after affectionately addressing the candidate) gave a solemn Charge. The Rev. Zenas L. Leonard of Sterling gave the Right Hand of Fellowship, and the Rev. William Palmer of Colchester, made the Concluding Prayer.

On Wednesday, Sept 16th, 1818, Brother George Phippen was installed to the pastoral care of the Baptist church in Woburn. Dr. Baldwin delivered the charge; Rev. Mr. Sharp

presented the Right Hand of Fellowship; Rev. Mr. Bolles addressed the church; and Rev. Mr. Grafton made the concluding prayer.

CHURCH CONSTITUTED.

A Baptist church was constituted at Gilmanton (N. H.) on the 10th of June last. The public services were attended in the Baptist meeting house. The Rev. Charles O Kimball of Methuen (Mass.) delivered a discourse founded on Isaiah lx. 1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The Rev. Nicholas Folsome offered up the Consecrating Prayer, and gave to the church the Right Hand of fellowship. The exercises were solemn, appropriate and interesting; and it is hoped, that impressions were made upon many in the assembly, which will prove salutary and lasting. The Rev. Phineas Richardson is now laboring in word and doctrine, with this church, and has the pleasing satisfaction of seeing the pleasure of the Lord prospering in the Redeemer's hand among them. Several have recently joined the church, and a number are now under serious impressions. May the Lord add unto them daily, of such as shall be saved.

To Readers and Correspondents.

The present number closes the first volume of the New Series. The Editors are grateful for all the encouragement they have received, and solicit the continuance of public patronage.

The doings of the Baptist Board in relation to the establishment of a Theological Seminary, will be read with interest by all who love the prosperity of Zion. The success of their efforts to promote a well informed ministry, must be earnestly desired by every considerate and candid christian.

The Institution at Waterville, (Me) is in a prosperous state, and promises to be a blessing to the churches generally, and especially to that section of our country.

The Report of the Massachusetts Baptist Education Society, will enrich our next number.

We should with pleasure have inserted in the Magazine an abridged account of the "*Boston Female Society for missionary Purposes,*" from their Report for 1817, as was proposed p 240; but having understood that such an abridgement would not be agreeable to the writer of the Report, it has been omitted.

The Journal of Mr. Sherburn, a part of which appeared in No. 55. has been mislaid.

The poetry signed "Quartus," and a Missionary hymn are under consideration.

Theophilus on Hab iii. 17—19 will be inserted; we hope to receive many such communications.

Interesting letters from India may be expected in our next.

New Subscribers for this work can be supplied with all the back numbers of the New Series, by sending to the Publishers.

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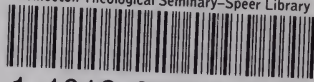
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